The Nation.

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The Week.

SECRETARY SMITH is fighting for honest money as sturdily in Georgia as Secretary Carlisle fought in Kentucky, and his campaign promises to be equally successful. His closing reference to President Cleveland in his speech on Tuesday week was received with "tumultuous applause," and he himself was honored by a rising vote of thanks, in which every auditor joined. It is not improbable that the former attitude of both Secretaries towards the silver question increases the force of their present arguments. As a mere matter of curiosity, people are interested in hearing a man explain his changed convictions. Undoubtedly there is a certain prejudice to be overcome by any statesman when he shifts his ground. But this prejudice, like other presumptions, may be rebutted by evidence. No one can claim to be always right, and the "doubtful virtue of consistency" needs to be supported by arguments. The consistent man needs only to say that he is of the same opinion still; but the man who changes must give his reasons. One of the most remarkable instances of the enthusiasm aroused and the power exerted by a change so justified was that of Gladstone when he came out in favor of home rule for Ireland. He went perhaps too far in denouncing those of his former companions who did not so clearly see the error of their ways, but he unquestionably satisfied the mass of the English people that he was conscientious in his course, if he did not altogether convince them of its wisdom. It is common to attribute such alterations in the opinions of public men to low motives, and there are not wanting those who assert that Secretaries Carlisle and Smith preferred their offices to their convictions. The proper answer to such charges is to be found in the reasons by which these men defend their course. As in the case of Gladstone, these reasons are sufficiently cogent to satisfy the public of the honesty of those who present them, and they appear to be as effective in changing the minds of the auditors as they have been in the case of the speakers.

In his treatment of the act of 1873, Secretary Smith displayed excellent judgment. For nearly a week Horr and Harvey had been banging and whacking each other at Chicago with this act and the literature that has grown up about it, until it really looked as if their debate would close before they began to discuss the silver question. Secretary Smith was too wise to lead his audience away into an inquiry as to the probity of Congress and Congressmen a quarter of a century ago. He dismissed the subject with a word. "It would be folly," he said, "to bring on disastrous consequences for the simple satisfaction of repealing a law improperly passed." Nothing could be more sensible than to take this course, and to confine the attention of his hearers, as the Secretary did, to the undisputed facts of history, and especially to the failure of the panacea of cheap money. Every panic, he observed, has developed a party in favor of bad money, but with returning prosperity the party has died. Relief from panics has always come through restoration of confidence, not through bad money. We trust that Secretary Smith will make a thorough canvass of the State of Georgia, and have little doubt that, if he will do so, that State will follow the example of Kentucky. The country is to be congratulated upon the revival of the excellent political custom of having the leaders of the Administration address the people on great questions of public policy. This practice gives the political campaigns in England their universal interest, and tends to improve the character and the policy of any administration that adopts it.

The political bosses of New York on the Republican side appear to be quite unanimous in favor of Gov. Morton for the Presidency. Even the head boss is quoted as saying that he is for Morton if Morton is a candidate. All this is very easily understood. If Gov. Morton is in the list of candidates, and they are not for him, they will soon cease to be bosses in New York. They have not been able to control him, and therefore they do not like him. They intended that he should belong to them; but when he asserted his independence, presto! they belonged to him. They supposed that they had bagged him, but the reverse process took place. It is in this way that their unanimity is accounted for. The situation is very much as it was when Cleveland was Governor in 1883. As soon as it was clearly perceived that his office was exercised for the public interest, regardless of Tammany Hall, or any other hall, or clique, or "magnate," he became the master, and all the rest became his unwilling servants. Gov. Morton's hold on the rank and file of the Republican party in the State is greater than Platt's ever was, and it is due mainly to the fact that he has been his own man, and not Platt's man, since he has been in office. This is an easy way to arrive at leadership in one's party. The wonder is that so few are able to see it.

The Republican canvass in this State opens in a most encouraging way. The first contests over seats in the next Senate occur in two districts which have been represented by tools of Platt, and in each case the defeat of boss rule is assured. The nominations have not yet been made in the Utica and Saratoga districts, but the local committee of Oneida County and the county convention for Saratoga County met on Monday and Tuesday week respectively, and proved to be overwhelmingly against the renomination of Coggeshall and Donaldson. Wire-pulling and pipe-laying were found to be of no avail when the people took interest enough in the matter to turn out to the primaries. The truth is, as the *Tribune* says, that the State machine "is nothing but a shell and a sham," and that the Republican voters can crush it whenever they feel so disposed. If the spirit manifested in Oneida and Saratoga prevails throughout the State, Platt can be unloaded and Republicans elected to the Legislature who will take their orders from the people, instead of from the boss.

Deacon Richard Smith waves a large alarm flag about Ohio in the *Tribune*. Whoever may be elected Governor, he seems to think it more than likely that the Democrats will carry the Legislature and elect a United States Senator. Of course, the Republican is the truly virtuous party in Ohio, but, not to put too fine a point upon it, it sent a precious lot of rascals to the last Legislature. They violated their pledges, ran up the local indebtedness of the State by $8,000,000, and made the taxes so high that "there is a great deal of unrest and party lukewarmness." Then, Senator Brice is pursuing a most nefarious policy to beat them. He actually proposes to get a "strong man" to run for Governor, and, worse and worse, is going to insist that strong men shall be nominated for the Legislature, "especially in districts that may be considered debatable." Against such underhand tactics it would be hard for the purest party in the world to stand up—especially when its own scoundrels demand a renomination, strong men or no strong men. Mr. Smith thinks the prejudice of Hamilton County voters in favor of Mr. Brice's candidates, who are to be "business men in touch with the industries of the State," may be such as to elect a solid Democratic delegation. The city of Cleveland may go the same way. But he cheers us at the end with the prediction that "whatever may happen in Ohio this year," the electoral vote of the State will be cast in 1897 for the Republican candidate, "whoever he may be." A strong man may carry Ohio for the Democracy in an off year, but in Presidential elections the Republican label is enough.

The latest advices from the Bannock country indicate that the sensational

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despatches printed in Saturday morning's newspapers were the joint product of an overburdened conscience and an elastic imagination. The Indians were simply accused of doing what everybody in and about Jackson's Hole regarded as the most natural thing for them to do in retaliation for the brutal killing of their unarmed companions last week. It may be set down as evidence of a forbearance most amiable and praiseworthy, but new to the Indian character, if the beleaguered settlers are relieved by Gen. Coppinger's command before any more bloodshed occurs. The attempt to becloud public judgment in the East by an outcry about the violation of the game laws of the State of Wyoming by the Indians is quite consistent with the general policy of the frontiersman toward the Indian. The game laws of the State of Wyoming are very sacred ordinances when an Indian is the transgressor; but the white cowboy, trapper, or guide may play football with them to his heart's content, and nobody ventures to shoot him down for it. Yet the white man is bound by those laws, whereas the Indian enjoys treaty privileges outside of them, granted to him by the United States Government long before Wyoming became a State or had taken the first step towards becoming one. The whole miserable business of the last three weeks, viewed strictly by the light of the statements which the settlers themselves and their friends have published, shows a deliberate purpose on their part to stir up a strife which would either cause the removal of their red neighbors to a distance, or induce the War Department to plant a military post "where it will do the most good"—to the Jackson's Hole gentry who have something to sell. It would be wise for the Government, before lending itself to either of these schemes, to inquire when and how the residents of the Hole acquired such an interest in the unsurveyed public lands of the United States as gives them any better right than the Indians to seek subsistence there.

The organ of the Manufacturers' Club of Philadelphia notes the formation of a Tariff Commission League, whose object is to take the tariff out of politics and make it a business affair entirely. The organ says that this cannot be done, and here we are inclined to agree with it. Nevertheless, we think that the public mind is just now in a mood to try the plan which the Tariff Commission League has in view. The people have had rather too much of tariff argumentation dinned into their ears during the past decade, and would like to try something else for a change. Moreover, they feel the necessity of settling the money question, and since they cannot have two great questions at once, they will let the tariff take second place for two or three years at all events. When the money question is settled, however, it is very likely that the tariff will come up again, since nothing can prevent the people from voting upon anything which affects their pockets. What shape the next tariff debate will take and what interest will be uppermost, cannot be predicted now. The course of trade and industry during the ensuing two years will have the greatest influence in determining that question. If trade continues to revive and flourish, the McKinleyites will not have much chance in the next national Republican convention, and still less at the ensuing election.

The explanations of the present strike of the tailors in this city are very conflicting. Apparently they desire to extend the power of their trade-union, so that no one who does not belong to it shall be allowed to work, and the employers wish to prevent the establishment of such a tyranny. To accomplish their end the tailors demand that the "walking delegate" shall have access to the shops and be allowed to examine the employers' books, and the employers are naturally unwilling to concede this. The tailors demand that fifty-nine hours shall constitute the labor week, and that laborers shall be paid according to time and not according to product, while the employers insist that they must pay wages according to product, and not according to the time which may be consumed in production. There is nothing peculiar in these demands and counter-demands. The principles involved here come up in almost every trade dispute. But the contention is made that the abolition of the "sweat-shop" is involved. A "sweat-shop" is nothing but an apartment small in relation to the number of its occupants, who are engaged in making clothing. Now it is very evident that we cannot undertake to prohibit people from sewing in their own homes. No system of inspection could accomplish that, and no court would sanction it. All that can be attempted is the prevention of overcrowding, and even this is of very doubtful practicability. Our fathers sinned in tolerating the tenement-house system, which necessarily accumulates more human beings to the acre than can well live in such close quarters. But the tenements are here, and unless we are prepared to pull them down they will continue to be occupied and to be overcrowded.

The truth about the "sweating" system, both here and in London, is simply this: The barbarous policy of Russia towards her Jewish subjects resulted in the emigration of large numbers of very degraded and very helpless people to London and New York. These people were accustomed to very low wages, very poor fare, and very wretched shelter. They at once entered into competition with workmen accustomed to higher wages and better living, with the inevitable result of a lowering of the average standard. As a matter of fact, there is no doubt that these much-pitied workmen in the sweat-shops are a great deal better off than they ever were before. There is abundant testimony to the effect that they are steadily and rapidly improving their condition. But so long as their standard remains as low as it is, it will be a scandal in American eyes, and give rise to incessant agitation. If we had to deal only with the present supply of degraded foreign immigrants, the problem would not be insoluble. They would presently become Americanized and insist successfully on getting as good wages as the market justified. But the trouble is, that there is nothing to hinder the influx of another wave of "the pauper labor of Europe," and then the same difficulty will recur. It is a mistake to suppose that the "sweat shop" is anything more than a symptom. It might be extinguished without affecting the course of the disease. Nevertheless, our country has somehow done an almost incredible work in elevating the poor and oppressed of other lands—a work so far surpassing all reasonable expectations that we may well hesitate to suspend our hospitality.

The Missouri Legislature passed an act in 1893 which forbade any employer to make an agreement with any workman that the latter should withdraw from any lawful organization, or refrain from joining such organization. Employers were also prohibited from coercing workmen into withdrawing from such organizations or requiring them to abstain from attending any meeting of people held for lawful purposes. A violation of this act was made a criminal offence, punishable with fine or imprisonment or both. This statute has been declared unconstitutional by the unanimous opinion of the Supreme Court. The court holds that the Legislature undertook to make a crime of the exercise of the constitutional right of terminating a contract—one of the essential attributes of property. It holds the statute unconstitutional also on the ground that it attempts to limit the right to make or to terminate a contract with particular persons of a class, and is therefore a special and not a general law. As Judge Cooley has observed, "every one has a right to demand that he be governed by general rules, and a special statute which, without his consent, singles his case out as one to be regulated by a different law from that which is applied in all similar cases, would not be legitimate legislation, but would be such an arbitrary mandate as is not within the province of free government." Doubtless the fanatical believers in trade-unions will bewail this decision, but it is unquestionably a necessary one. The statute which it nullifies would make it impossible for a railroad to prevent its trainmen from quitting work in a body to attend a circus or a Sunday-school picnic. It would prevent corporations from

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objecting to membership in organizations such as that controlled by the miserable Debs, which avow principles subversive of all order and discipline. It might even prevent a mistress from restraining a giddy maid-servant from attending Sunday excursions or midnight dances of a legal but demoralizing character. Such legislation as this is for the best interest neither of employers nor of laborers, and it is opposed to the true interests of trade-unions themselves. The permanent welfare of these organizations depends on their abandoning all claim to legal discrimination in their favor.

Of all the good things Secretary Morton has done since he took charge of the Department of Agriculture none will commend him to the gratitude of sensible people more than the death-blow he has dealt the notorious "seed division." Apart wholly from the technical question of the legality of the annual seed distribution conducted for so many years, the use made of the seeds was scandalous. Members of Congress employed them, not for the promotion of scientific experiments, but to buy votes or allay hostility in their home constituencies. The division where the seeds were prepared for mailing was kept from under the civil-service rules so that it could be used as a sort of "emergency hospital" for the temporary relief of those poor victims of the patronage habit who were too inefficient to get employment in private life and too ignorant to pass the simplest of the examinations. It has been, for a generation past, a stench in the nostrils of every lover of good government, and it would have remained unchanged for an indefinite period longer but for the fact that we have for once a Secretary of Agriculture with the courage of his convictions. A most unusual incident of this abolition of a Government division is the warm approval of the step given by its chief, Mr. M. E. Fagan, who loses his position through the Secretary's action. Instead of raising a hue and cry over his decapitation, he has written the Secretary congratulating him on what he has done, and saying that his own experience has shown him that "no reasonable excuse could be offered in behalf of the continuance of the division."

The "scramble for gold" is one of the stock phrases of the 16-to-1 silverites. It implies that the nations of the world are down on their hands and knees in the dirt, grabbing furiously for the yellow metal. The contrast presented by the calm and serene behavior of a bimetallic world or silver-using world is obvious without special mention. But there seems to be a scramble of another kind going on at the present time between the Bank of England and the Bank of France, each of which is trying to get rid of gold and to force it upon the other. The immediate occasion of this scramble is the new Chinese loan. Friday's cable from London said that there had been a sharp rise in Paris exchange due to remittances from that city to London for account of the Chinese loan, the proceeds of which were to be lodged in the Bank of England. Paris exchange is quoted both in London and in Paris in terms of francs, 25.25 francs being the par value of a pound sterling. When there is an excess of remittances from Paris to London, as in the present case, the price of a pound sterling in terms of francs rises. In the United States, sterling exchange is quoted in terms of dollars and cents, so that a rising exchange in our case points to gold exports. The telegram went on to say:

"Exchange receded this afternoon because the Bank of England has just announced a reduction in the purchasing price of French and Russian gold coin to 76s. 3½d. per ounce. *This was done to check gold shipments from France here.* It will probably be powerless to do so, as the Bank of France is selling gold freely, and it is feared here that the accumulation of gold is likely to be immensely increased during the next few months. Others urge that the money market may be tightened by a lock-up of cash in the Bank of England, but this view is not supported by present indications."

In the phraseology of London, the Bank is "buying gold" when it receives gold at the issue department and gives its notes in exchange for it, as the law requires. For gold generally it must give its notes at the rate of £3 17s. 9d. per ounce; for foreign gold coin it exercises some discretion, paying a little more or a little less, according as it wants to attract or repel the metal. It now desires to repel it, so it reduces the price at which French and Russian coin is received. The Bank of France desires to reduce its stock. So it "sells gold freely," as the phrase is, which means that it pays gold for its own notes without exercising the choice, which it has, to pay them in silver, or part silver and part gold.

When one remembers how many of the strongholds of English Liberalism have been in metropolitan constituencies, the rout of the Liberals in the great cities, in the general election just past, becomes perhaps the most notable feature of the whole contest. In the last Parliament, the Liberals, in spite of their unexpected losses in the great cities, held 68 urban seats; this year they have lost 25 of the 68. In London alone they have lost 15 members. The last Parliament contained 39 Unionists from London and 23 Liberals; in the next the figures will be 54 Unionists and 8 Liberals. In 1892 the total London vote was Unionist, 211,547, Liberal, 185,463; this year it is Unionist, 250,706, Liberal, 168,505. That is to say, on a vote 22,000 larger the Liberals actually lose 17,000 votes from their total of 1892. In the other great English boroughs the Liberal disaster is almost as complete. Liverpool is eight to one against them, Manchester five to one, Birmingham seven to nothing, and so on. Leeds is the only great English town where they retain their old predominance.

Of course, the general causes which led to the general Liberal smash were operative in the cities, but there seem to have been particular reasons why the old familiar friends of the Liberals in the metropolitan districts should have lifted up the heel against them. Especially is this the case in London, where the consensus of the best opinion is that the work of the meddling and socialistic London County Council was what cooked the Liberal goose. The fussiness, the inquisitorial measures, the extravagance of this body, with its constant weakness for labor legislation and subservience to trades unions, appear to have aroused deep disgust in the bosoms of London rate-payers, thousands of whom, evidently, turned out to the polls for the first time. Even in the East End, where the socialistic performances of the Council were going to make so much happiness and so many votes, the Liberal *culbute* is almost as general as in the richer constituencies. Ratepayers in Whitechapel and Limehouse are but mortal; and when they find the lauded equalization-of-rates act having no real effect in lowering their taxes, which are actually increased by lavish appropriations, they vote to put an end to the folly. Many doubting taxpayers must have been pushed over into the Conservative ranks by the fatuous course of the Council, on the very eve of the election, in driving ahead vast schemes for municipalizing water companies and getting up great plans for housing the poor at city expense.

The Cuban situation appears to be growing more acute, yet it is clear folly to lend any credence to the tales about dissatisfaction on the part of the Spanish Government with Gen. Campos. He has "been there before." If any man knows how to handle a Cuban rebellion, he does, and if he fails to put it down, Spain has no officer who can do the job. It must not be forgotten, either, that active campaigning is madness at this time of year. As Gen. Février used to be the finest strategist of the Russians in the Crimean War, so Gens. July, August, and September are the chief antagonists of Campos just at present. Heat and yellow fever are more to be dreaded than insurgent bullets. At the same time, the necessarily cramped operations of the Spanish troops no doubt give the rebellion a fine chance to spread and strengthen itself. That it is doing this appears certain. That the guerilla bands are ravaging the interior and levying forced contributions on the planters is also plain. This is the gloomiest part of the business, and, whichever side wins when the more decisive operations of cooler weather are brought on, the outlook for the impoverished and over-taxed island is black enough.

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STATE MONOPOLY OF ALCOHOL.

THE difficulty of applying the parliamentary system of government in France has received a fresh illustration in the passage of the bill taxing alcoholic drinks which has so long occupied the attention of the Chamber. As finally adopted, the bill is entirely different from what was contemplated by the Government, which has washed its hands of all responsibility in the matter. The diversity of views and interests revealed by the debate was most extraordinary. The Government was in search of more revenue, which it proposed to get by prohibiting fruit-growers from distilling their produce for their own consumption. This, it was supposed, would increase the revenue from the larger distilleries, especially as the tax was to be raised from 156 francs per hectolitre to 175 francs. But the Deputies were mindful of the fact that between 500,000 and 600,000 persons were benefited by the privilege of distilling at home, and they would only go so far as to limit the quantity to be produced under this privilege, while they raised the tax on alcohol to 275 francs. At the same time they struck off all taxes from wine, beer, and cider. They also insisted that the Government should monopolize the spirit trade, as it does that in tobacco, although the Government protested against this.

The project is, briefly speaking, for the Government to buy raw spirits of the distillers, rectify them, and sell them to retailers at 400 francs per hectolitre. The revenue which is anticipated from this business is 325,000,000 francs, which would not only extinguish the deficit, but leave a comfortable surplus. The most interesting feature of the debate over these proposals, apart from their financial aspect, was the appearance of the teetotaler and the prohibitionist in French political life. Some Deputies claimed that alcohol was a poisonous drink any way, and had no difficulty in producing the highest medical authorities in support of this view. Others declared that it was not the alcohol, but its adulteration, that was pernicious, and that the Government refiners would deliver an article to the consumer which he could partake of with confidence. The bill finally became a compromise measure, its several articles being carried by majorities different in their composition. It must be said, however, that if the quality of the spirits furnished by the Government is to be no better than that of their tobacco, no great improvement in the public health can reasonably be anticipated from the state monopoly.

There seems to be no doubt that the consumption of distilled liquors has much increased of recent years in France. It is very positively asserted by many physicians that there is an alarming increase of diseases caused by the abuse of these liquors, and it is alleged that there is more crime due to the same cause. Inferences of this kind are always to be scrutinized with great caution. Statistics concerning the prevalence of disease are frequently misleading, because more care is now taken in reporting cases than formerly, and classifications of disease are altered. So in the reports of crimes, as we know very well from our experience with liquor legislation in this country, it is easy to figure out changes that have really not taken place. What is positively known is that the death-rate varies very little in France, and even those who claim that drinking spirits leads to crime do not supply any evidence showing that crime has upon the whole increased. Nevertheless, as there is substantial unanimity in the opinion that fermented drinks are more wholesome than those which are distilled, so there is pretty general agreement among economists and statesmen that the latter class of liquors should be much more heavily taxed than the former.

The financial results of the Government monopoly, however, may be very disappointing. In the first place, the abolition of the duties, including the octrois, upon fermented liquors, will cause a loss of revenue amounting to nearly 500,000,000 francs. This exemption from taxation will, as has been learned by experience, cause an increased consumption of these drinks, and a decreased consumption of spirits. The increased tax upon spirits will tend in the same direction. Calculations of revenue based upon the present consumption of spirits are therefore altogether untrustworthy. The example of Switzerland is of great importance on this point. Eight years ago that government undertook the monopoly of alcohol. It was estimated that the revenue from this source would be nearly 9,000,000 francs; but the first year the net result was less than 5,000,000. It has since risen to over 6,600,000 francs, but is now little over 5,000,000. The Swiss tax, however, is very low and the proposed French tax is very high. Should the French estimates be falsified to the same extent as the Swiss, the new monopoly would not bring in sufficient additional revenue to counterbalance the loss from remitting the taxes on wine and beer.

No country has afforded more instructive lessons in excise legislation than our own. Our experience has hitherto been that a very high tax on spirits was not productive of so much revenue as a moderate one. The experiment of increasing the tax which was made last year has so far proved an utter failure. Even if we allow for the enormous withdrawals from bond in anticipation of the increased tax, and for the general depression in business, there is an unexplained deficiency in consumption. It is too soon to determine whether this deficiency is to be permanent or not, and it is impossible to say to what extent fraud upon the excise has been stimulated. It may be that after a time the higher tax will produce a larger return than the old rate, although we believe that the tax is now higher than that imposed in any other country. But it scarcely admits of question that the French scheme, which will double the cost of spirits to the consumer, will falsify the calculations of its advocates. It may be a hygienic measure, but it will not make the budget balance.

FREE TRADE IN AUSTRALIA.

STUDENTS of political development have always found abundant material in the history of the Australian colonies. Nowhere has there been a greater abundance of experimental legislation, nor a better opportunity to compare its results. The colonies afford a sufficient basis of comparison in the substantial homogeneity of their population and in the common origin of their institutions and their law. Their differences are, it is true, so great as to make caution necessary in reasoning from the example of one to the case of another; but they are not so great as to invalidate such reasoning, as happens in most international comparisons. The neighboring colonies of Victoria and New South Wales have especially furnished material for economic parallels, and the contests between protectionists and free-traders have nowhere been more spirited or more continuous. Up to a recent date New South Wales stood upon the whole for free trade, Victoria for protection. At present Victoria is reducing protective duties in a drastic manner, while the situation in New South Wales has become interesting in the highest degree.

Owing to a combination of circumstances which it is not necessary to particularize, the cause of protection has of late years made considerable progress in that colony. But this progress was of an artificial nature, and its chief result appears to have been to cause such a reaction in favor of free trade as promises to extend that principle farther than it is carried in any country in the world. The budget offered by Mr. G. H. Reid, the Premier and Treasurer of New South Wales, proposed to abolish at once the protective duties imposed by the late government of Sir George Dibbs, and to abolish gradually, but within six years, all other customs duties except those on stimulants and narcotics. This involved an immediate loss of revenue amounting to £555,000, which was to be made good by reducing expenditure by £200,000, by a land-tax of a penny in the pound, estimated to produce £400,000, and an income-tax of sixpence in the pound, which was to bring in £108,000. The bills embodying this scheme were carried triumphantly through the Legislative Assembly; but the upper house threw out the land and income tax by an overwhelming majority. Upon the issue thus raised Mr. Reid has appealed to the country, and as it is intimated that the income tax will not be insisted on, the only objection to the scheme as an enlightened fiscal measure is removed. It

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is encouraging to hear that Mr. Reid has just defeated Sir Henry Parkes in Sydney, and there is good reason to believe that he will resume office with a substantial majority behind him.

Like the House of Lords in England, the upper house, or Legislative Council, in New South Wales is not an elected body. It consists of members nominated by the Governor of the colony and holding office for life. The lower house, however, has always claimed the right to control revenue measures, and the contest now going on involves the question whether the upper house can refuse to accept them. Mr. Reid has declared that if "the parliamentary machinery will not act in accordance with the rights of the electors and taxpayers of this country, then that machinery must be altered." This is taken to mean that Government nominees will be added to the Legislative Council in sufficient numbers to insure the passage of Government bills. Whether the new Governor, Lord Hampden, will consent to make the necessary nominations remains to be determined.

The opposition to Mr. Reid's policy comes from several sources. Just as we found it in this country, the sugar industry causes the most trouble. The production of sugar has hitherto been protected by a high import duty, and the producers have enjoyed very great profits. They are united under the leadership of a great refining company, and their influence appears to be nearly as formidable as that encountered by our revenue reformers in last year's struggle in the Senate. There is opposition, too, on the part of the extreme advocates of land taxation, who think that Mr. Reid's scheme does not go far enough, as well as on the part of the landowners, who think it goes too far. In fact, the tax is a very moderate one, amounting to as much as £40 only in the case of about 1,600 estates; and if the land-owners were enlightened enough, they would consider that the value of their property would increase under free trade as it did in England.

Opposition has also appeared from another quarter. The federation of the Australian colonies has for some time engaged the attention of a number of ambitious politicians, among whom are to be found some leading protectionists like Sir George Dibbs. But it seems to be understood, and is, in fact, openly declared, that if free trade is to prevail in New South Wales, it will put an end to the federation schemes. It is very frankly admitted in Victoria, where Mr. Reid's budget has been studied with as much interest as in New South Wales, that if its proposals are adopted Sydney will become one of the great ports of the British Empire. It will be the great central market of Australia, and will draw to itself the commerce of the ports that are hampered with protective duties. It is true that the manufactures of Victoria would obtain free admission into New South Wales, but only in competition with the free-trade prices of the manufactures of the world. Under the baneful influences of such increased commerce as free trade will cause, it appears to be felt that the cause of protection must decline throughout Australia. The other colonies will be compelled to throw down their customs barriers unless they wish to see themselves distanced, and, when confronted with the alternative of protection or prosperity, will, however reluctantly, choose the latter. This may delay the federation of the Australian colonies, but it will hasten their admission to the federation of the world.

ATTORNEY-GENERAL HOAR AND PRESIDENT GRANT.

A most interesting and needed contribution to the political history of 1870 is made by Gen. J. D. Cox in the August *Atlantic*. It gives for the first time the truth about Judge Hoar's retirement from Grant's cabinet. His resignation was much speculated about at the time it was offered, but the public never knew the real reasons for it. Gen. Cox, himself a colleague of Hoar's in the cabinet, now shows that the resignation was not voluntary, as was supposed, but was curtly demanded by Grant, and that the reason the President demanded it was that he wanted to barter the attorney-generalship for some Southern votes in favor of the annexation of San Domingo.

Judge Hoar himself, with his native high-mindedness and dignity, never made public the circumstances of his retirement. He was content to let pass unchallenged the current version of it, which was that the President was embarrassed by having two secretaries from Massachusetts (Boutwell at the time being in the Treasury), and after the Senate had refused to confirm the Attorney-General's nomination to the Supreme Court, found himself compelled, much to his regret, to accept his resignation, frequently offered. But, as Gen. Cox observes, the reasons for reticence on the subject have now lost their force. No political party will at present be hurt by having the whole story set forth, and anything which can throw light upon President Grant's administration of his office, either for reproof or instruction in righteousness, is now legitimate matter for the historian. When the historian is an eye-witness and contemporary of the standing and literary power of Gen. Cox, no element of authenticity or of interest is wanting.

All that the public was permitted to know at the time was, that on June 15, 1870, the Attorney-General offered his resignation, without any assigned reason, and that on the same day the President accepted it with the customary words of appreciation of his service and personal character. That service had, indeed, been great. The new judiciary act called for the nomination of the whole class of circuit judges; and in fighting for the purity and competence of the nominees, Judge Hoar did more, perhaps, than any other man to elevate the federal bench. It was his open and vigorous warfare with senatorial spoilsmen over this very question of putting unfit men in judicial office which, no doubt, through the enemies he made in the Senate, rendered his own elevation to the Supreme Court impossible. But the tribute of hate from such a quarter was one to have had more value in Judge Hoar's eyes than the office itself. Why President Grant should have been in the first place attracted to such a man is perhaps even more mysterious than why he should have precipitately dismissed him from office.

Very little mystery remains about the dismissal, however, in the light of Gen. Cox's revelations. It takes its place in that "curious chapter in American administration," the intrigue to annex San Domingo. Gen. Cox sets forth the inner history of that intrigue with new point and force. The scandal was not simply that Grant kept his secretaries in ignorance of his schemes; it was that he deliberately overrode and deceived them. It was with a positive gasp of astonishment that Secretary Fish told Gen. Cox of Babcock's return from his tour of "inspection" with a treaty of annexation; "yet I pledge you my word that he had no more diplomatic authority than any other casual visitor to that island!" No wonder that Mr. Fish, in view of such ignominious treatment, especially in view of the way Babcock was practically made Secretary of State over his head, again and again pressed his resignation upon the President. But Grant, with his innate lack of delicate perception, saw nothing unusual in his own procedure, and prevailed upon Mr. Fish to stay in office, allowing him, however, to wash his hands of the whole San Domingo affair. When the irregularity of Babcock's treaty was mentioned at a cabinet meeting, and the President suggested a way in which "we can easily cure that," Gen. Cox himself was the man to break the awkward silence by asking: "But, Mr. President, has it been settled, then, that we *want* to annex San Domingo?" Grant colored and smoked hard, but made no reply.

How he went stubbornly and secretly ahead with his pet scheme everybody knows. Where Judge Hoar's resignation came into the intrigue, however, is now first told. The time for the ratification of the treaty was getting short; by July 1 it would lapse, by its own terms, unless ratified. Grant learned that he would be short of votes unless he could pick up a number among the Southern carpet-bag Senators. They learned of their power, and characteristically built a "deal" upon it.

"Grant was told," says Gen. Cox, "that they desired to please him and to support his plans, but, considering Mr. Sumner's controlling influence with their colored constituents, it would be at no small political peril to themselves if they opposed that Senator on the San Domingo question. Instead of

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receiving the help of the Administration, in matters of patronage, which might smooth over home opposition, they found themselves less influential than they had a right to expect. Reciprocity was necessary if the President required their aid. When asked in what departments they found a lack of consideration, the Attorney-General's was named, and it was strongly urged that Judge Hoar should be displaced by a Southern man acceptable to them."

The result was apparent on June 15, when the Attorney-General received a "curt and direct letter" from the President, demanding his resignation, "without explanation of any kind or reason assigned." As speedily as possible "a Southern man acceptable" was found in the wonderful Akerman. But, luckily, even the votes won by that malodorous arrangement were not enough to save the malodorous treaty.

Gen. Cox is guarded and considerate in all his references to President Grant, but is unable, of course, even if he desired, to dissipate the bad impression which the whole transaction leaves behind it. The only excuses he can find for Grant are in his blunt and mistaken transfer of military methods into civil administration, his woful lack of ability to read character, and the habitual reticence and self-confidence which brought it about so often that "those who were supposed to be consulted on all important matters found themselves shorn of their power to help their chief, and had to look on and see the gradual increase of mischievous influences." What those mischievous influences finally led to, what a stain they brought upon the Republican party, and what a blot on Gen. Grant's reputation, one needs only to turn to Senator, then Representative, Hoar's speech in the Belknap impeachment proceedings, to discover.

THE BIBLE AS LITERATURE.

THERE seems to have been of late something almost like a concerted effort to draw attention to the literary aspects of the Bible. Of books recently published on the subject we may mention 'The Literary Study of the Bible,' by Prof. R. G. Moulton, and the selection of passages from the Bible, with special reference to their literary beauty and interest, made by Mr. Frazer, one of the Fellows of Trinity College, Cambridge. It is significant also that, in the series of "English Lyrics" now publishing, no less than two volumes are devoted to 'Lyrics from the Bible.' No one can say that too much space is thus given to the book, which, if nothing else, is a great glory of English literature, and in which the "lyrical cry" is so sustained and haunting.

Nor can any one say that the Bible, both as literature and in literature, does not need far more attention than it is receiving in current educational methods, whether of the family, the Sunday-school, or the college. That is to say, it surely needs it if its beauties and grandeurs are to remain a part of our common literary tradition, and if the aroma of it and allusions to it which pervade our literature are not to become meaningless to readers. A striking, almost appalling, article on "Ignorance respecting the Bible," by a college president, was published in the *Independent* last November. In it he gave the results of a test he had made of the Biblical knowledge of a freshman class of thirty-four men. They came from the best homes of New York, Ohio, and Pennsylvania; yet, when confronted with twenty-two allusions to the Bible in Tennyson's poems, betrayed astounding ignorance. Less than one-half the allusions, nearly all of which were perfectly obvious, were correctly explained in their answers. The line, "For I have flung thee pearls and found thee swine," was commented upon by one sagacious youth, "The Devil was adjured into swine." Another explained the phrase, "marked me even as Cain," by informing the examiner that Cain was a farmer and had to work hard, hence his "mark." These are but specimens of the grotesque misunderstanding of Biblical phraseology and story displayed by what must be considered an exceptionally intelligent body of young men. How long will it be before learned scholiasts will have to interpret to our generation the Biblical allusions with which our literature is saturated, and which, to the minds of fifty years ago, saturated with the Bible, appealed with swift illumination and suggestiveness?

One difficulty, it must be confessed, lies in general conditions as much as in anything peculiar to the Bible. That book we do not carry in our minds any more as a familiar friend, but neither do we carry any book. We have no memories any more; we have indexes. If the comparison were made between an intimate knowledge of the Bible and an intimate knowledge of the classics, the latter would be found to have lamentably decayed as much as the other. The wonderful Renaissance memory, wax to receive and marble to retain, could safely challenge the doubter to put a dagger to the owner's heart and strike home if a verbal slip could be detected in any given passage of Tacitus or Horace. There are no such giants in these days of *Jahrbuch* and *Zeitschrift*. The Bible is thus suffering in good company. If you have a good concordance, what more do you need in an age that does not care to know a thing, but only to know where you can find it?

But there are, of course, special reasons why the Bible has ceased to be the essential part of mental furniture that it once was to all English-speaking men and women. One of them, and a most powerful one, is the almost complete turning over of Biblical instruction to the Sunday-school, and its almost complete disappearance, even in Christian families, from the old place in daily reading and regular memorizing. We know, of course, that the scheme of Sunday-school lessons contemplates covering the whole Bible—or those parts of it fit to be taught to children—in seven years. We know as well of the scheme for daily readings meant to go with the Sunday recitations. But we know also that, as a rule, these projected readings and this comprehensive plan of study are not carried out at all, with the result that children obtain a most chaotic and fragmentary idea of the Bible. We say nothing here of the failure to teach the body of well-ascertained truth about the Bible, its history and manner of composition. That is a scandalous thing, morally, but it has little to do with the literary appreciation of the Bible. What we do say, however, is that the broken, haphazard, come-and-go methods of Bible teaching in Sunday-schools are as successful as if they were designed with deadly ingenuity for that very purpose, in destroying all rational appreciation of the Bible as literature, and in making it a happy-go-lucky collection of "golden texts" and strange and disconnected promises and threatenings and moralities, without form and void. Probably nine-tenths of the college students referred to above had gone through at least two seven-year cycles in Sunday-school lessons. What profit did they get, except to give their ignorance the special charm of confusion and grotesquesness? Jacob served seven years for a wife, and at least got a wife, if not the one he wanted; but most of our seven-year Sunday-school scholars emerge from the period with little or nothing to show for their time.

The question arises, how much better will the purely literary method of Bible study succeed—succeed, we mean, in storing the mind with the felicities and piquancies and majesty of Biblical phraseology, and in fascinating the attention with the details of Biblical narrative and allegory and pastoral and drama? We confess to gravely doubting if it will succeed any better. The charm and power of the Bible, as literature, seem to evade the mature and preoccupied mind that approaches it late and purely on the literary side. The accumulated associations of childhood, the familiarity with sounding phrases before they are understood, the play of young imagination and even of superstition about the sacred page—all these things, joined with daily repetition and use of the rich English of King James's version and a sustained acquaintance with Oriental trope and metaphor, parable and vision, seem necessary to the strongest and most enduring grasp of the Bible merely as literature. One cannot imagine Ruskin, for example, with his later ideas about the Bible, getting from it in maturity what he got at his mother's knee. There is a certain disillusionment, which is a literary loss even if it is a critical gain, that comes from studying the Bible in too dry a light of reason. The rugged old Hebraisms lose something of their craggy grandeur when we really come to see what they mean. If we have

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learned to love them, even ignorantly, in our youth, we resent their being made too intelligible and unimaginative to our manhood. Thus, Matthew Arnold was incensed at the Revised Version, indefensible as was his anger on critical grounds, largely because it made havoc with some of the impressive but puzzle-headed phrases of King James's and the Prayer-Book version that had the undying charm of youthful association about them. It is no doubt a fact that the surest literary appreciation and mastery of the Bible are to be seen in men in whom that book was a part of the heaven that lay about them in their infancy; and we see small reason to believe that later and colder studies can give what it almost seems to be necessary to draw in with mother's milk.

If the Bible, as literature and in literature, is destined, as it would seem, to lose more and more of its power over men's minds, the loss is most calamitous. Merely as a treasure-house of style, of racy expression, of apt illustration, of piercing metaphor, of poetry that exhausts language and leaves it quivering, there is but one book, as the dying Scott said. The advice of a famous professor of rhetoric still holds good. "Young gentlemen," he used to say to his classes, "if you want to be eloquent, all you need to know is your Bible and Shakspere. In them are the winged words of English." And as for the great literature, whether of England, Italy, Spain, or France, it can be said of the Bible that, in it, its line has gone out into all the earth and its words to the end of the world. It is needless to quote the tributes or the examples of the great masters of style. Whatever may be the cause and whatever may be the remedy, if there is any remedy at all, the neglect of the Bible as a great piece of literature is one of the most disheartening marks of our time.

MAZZINI'S LOVE STORY.

ITALY, July 14, 1895.

THE May number of the *Nineteenth Century* has an article entitled "A Love Episode in Mazzini's Life"—a sensational heading to the publication of some of the most beautiful letters that ever one man wrote to another. In the "episode" between Mazzini and Magdalen there was no love on Mazzini's side for the young sentimental Swiss girl who had known him for a few months, and was only seventeen when he was compelled to quit the country; but he was full of "anguish and remorse" when the mother and scarcely wise friend urged his return, lest the girl should break her heart and die of consumption. The friend urges him to write to Magdalen. His answer is worthy of that great, good, pure soul who in all his long, sad life never did an intentional wrong or willingly inflicted suffering on a fellow-creature. It was not his fault, but his misfortune, that women worshipped him and gave him love he could not return, save by making them better and turning their, to him, useless passion to useful work for their fellow-creatures.

"Why inflict useless tortures on me?" he asks Thomas Emery (the conspirator's name taken by L. A. Melegari, the one-time Vice-President of "Young Italy," afterwards a pillar of the Moderate party, Deputy, Senator, Minister of State, Minister for Foreign Affairs, etc., etc.). "Why propose my writing to Magdalen, and why do so with the words, 'What do you mean to do for this unfortunate child?' You ask me if my intentions are in accordance with the only possible ending to such a pure love, and other things of that sort. My God! can I in any way console her? Can I have any intentions? Am I free? God knows I am not. I am so in the eyes of society and of men, who recognize only the *de-facto* ties; but before my own heart and before God, who takes cognizance of promises, I am not. Do you not know that Giuditta loves me, that I love her, and that I have sworn to love her? Do you not know that she, too, poor woman, is alone in the world, constrained to wander about the gates of the town where her children live without being able to pass them, and that even from afar my love affords her some consolation? Do you not know that the passions of her soul are strong and vehement, and that were the only person by whom she considers herself really beloved to deal her such a blow it would be a cruel betrayal?"

Of this beloved and loving Giuditta, Signora Melegari, who makes public Mazzini's letters to her father, merely says that she was "an Italian lady celebrated for her patriotism," and, giving two letters, adds: "Mazzini was then bound to Giuditta not only by respect for his word; but his love for her, whether platonic or not, was at its height." There is no need to conceal the name of Giuditta Bellario Sidoli, as all Mazzini's friends knew of her and revered her for the love and reverence in which he held her. Many of these will remember that when all capacity for joy was ended, when he scarcely lived save for "feeling of the pain," one of his last sorrows was Giuditta's death in 1871, just one year before his own.

The particulars of her life sent to me by her grandchildren show her to have been the woman to have proved a fitting helpmate to Mazzini; perhaps she was the only woman for whose sake he inwardly revolted against the "mission" which forbade him to assume any human tie that might interfere with his vow to sacrifice himself, body, soul, and spirit, to the liberation of Italy from foreign yoke, the unification of her dismembered provinces into one nation. Giuditta was born in 1804 in Milan, where her father, Baron Bellario, held high office during the existence of the kingdom of Italy. At sixteen Giuditta was married to Giovanni Sidoli, an ardent patriot of Reggio, who, when their first daughter, Marietta, was a year old, had to escape into Switzerland for dear life. Giuditta accompanied him, and at St. Gall, where he obtained citizenship, he, with two other patriots, opened a store and was most successful. In 1824 Giuditta returned to Reggio, where she had left her child with her husband's mother, then rejoined her husband, and all looked bright, when her husband's two partners died, and, the climate threatening his life, they were obliged to close the store and go to Montpellier, where Giovanni Sidoli died in 1828.

Giuditta returned to Reggio with her three children, Achille, Elvira, and Corinna, born at St. Gall. Here her salon was the meeting-place for Italian patriots, who, especially after the French Revolution of 1830, were in high hopes. But the leader, Ciro Menotti, trusted in the Duke of Modena, one of the vilest satellites of Austria, who had pretended to aspire to the crown of Italy only in order to possess himself of the secrets of the conspirators. Giuditta at Reggio, with Zucchi and other patriots, headed the revolution there after Ciro Menotti had been carried off as hostage by the Duke of Modena to Mantua. The revolution became general, but the Italians, believing in Louis Philippe, trusting to non-intervention, did not combine their efforts—nay, each province, save Reggio and Modena, held aloof, one from the other. Austria, of course, intervened, the Duke of Modena was restored and Ciro Menotti hung. Giuditta, with Lamberti, Fabrizi, and a few others succeeded in reaching Marseilles, and here Giuditta and Mazzini first met, loved, hoped, and worked for the common cause, Italy.

Mazzini, exiled from Genoa after his imprisonment in the fortress of Savona in 1830, in 1831 wrote his letter to Charles Albert inciting him to exchange the Sardinian crown for that of Italy, and founded the Association of Young Italy, whose martyrs in 1833 sealed their faith with their blood. To avenge their fate the expedition to Savoy was planned. This followed and did not precede the legal murders by Charles Albert of thirteen youths, guilty only of having read the publications of Young Italy. Had the expedition taken place previously, the King might have had some excuse for the crime committed, and for the decoration of the executioners and their promotion to the highest offices of the state. It is strange that Signora Melegari should make such a mistake, seeing that her father was one of the Savoy invaders. After the failure, Mazzini, heartsick but resolute, did not abandon his work. Condemned to death October 26, 1833, he yet succeeded in converting many a noble youth to the cause—among them Giuseppe Garibaldi, who was to have won over and commanded the Sardinian fleet if the Savoy expedition had succeeded. This failing, he also was sentenced to death on June 14, 1834.

These public disasters were fatal to any hope of union between Mazzini and Giuditta. She had her four children, he his work in exile. They parted, Giuditta undertaking a mission to Rome, assisted by a friend, Mr. Cobb, consul for Würtemberg, who, with the help of a cardinal who of course knew nothing of her ardent propaganda, obtained permission for her to visit her children at Reggio, at their grandfather's house, but only for one day. The correspondence between Mazzini and Giuditta was continued, the letters intercepted and copied being sent to their destination—*that being part of the system of Metternich*, who ruled supreme in the counsels of Modena and Parma, and who had great weight perforce with the mild Duke of Tuscany.

"My beloved," writes Mazzini, "how many letters in a few days! I bless you not once but a thousand times, oh angel of consolation! and I also bless the chance that has led to the arrival of all your letters together. God! how I felt and still feel the need of them, for you are my life—all else is but sorrow and sadness. You write so lovingly, your letter of the 15th overflows with such tenderness, that I am filled with joy. Never doubt me; never doubt my love; never doubt about me at all; a doubt would make you guilty, guilty towards me, for during these last days I have been able fully to gauge the force of the love that binds me to you. I shower kisses on the lock of your hair—you know I always kept one close to my heart, but I had lost it."

Giuditta answers:

"I have received your letters of the 6th and the 8th sealed with black. I felt the strongest need of seeing your handwriting again, yet the black seal filled me with such terror that I stood trembling and stupefied for some minutes before opening them. The fact that you had written the address reassured me, yet still I trembled. Your letters are lying open before me, and I am weeping sorely, so intensely do I long to see you, if only for a moment, that I may let my tears fall on your brow and tell you how weary I am of living. Each day that passes proves to me that I am a slave. Yet my

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thoughts, like my eyes, turn to but one object: Liberty."

Between 1834 and 1836 Mazzini wandered through Switzerland with the two Ruffinis, whose brother, Jacopo, had committed suicide in prison for fear of revealing the secrets of his friends, and Mazzini had promised their broken-hearted mother never to abandon the fugitives, Agostino and Giovanni. He founded the Young Europe in these years: struggling Italy, Poland, and Germany were to join hands for their common rescue. Even then Mazzini's name was a power, a terror to tyrants. France, Austria, insisted on his expulsion. Switzerland had to yield, and on January 3, 1837, the Austrian minister at Berne triumphantly informs the Governor of Lombardy, Count Hartig, that the *trop fameux* Mazzini and the two Ruffinis were on their way to England, passing through France. This compulsory departure precluded all hope of a meeting with Giuditta, who remained in Parma to be near her children. Those who have read his account in after life of those awful years will understand what a faith was his which could suffer such agony, make such mortal sacrifice, and yet be faithful—yet compel his frail flesh to act out his spiritual thought.

It is full two years after his "tempest of doubt"—in July, 1838—that he tells Melegari that "Giuditta loves him and that he loves her"; so she at least had not abandoned him in his bitter hour. She, poor soul, was hovering outside the gates of Reggio, and on August 28, 1838, we find her mother's heart triumphing over her patriotic hatred of the Duke of Modena: she supplicates him to allow her to embrace her children, and to allow her safe-conduct to extend over a single day so that she may go into the country, where was her youngest child, and Achille, her only son, who had just passed his examinations. Poor Giuditta! it was heartrending for her, but she showed her unselfishness by leaving her children all with her husband's family, so that they need not undergo her privations and might receive a good education. On October 30 there is another entreaty; no safe conduct had reached her! Her granddaughter assures me that in utter despair she wrote to the Duke, telling him that at such an hour, on a certain day, she should present herself at such a gate. He did not arrest her, but her visit must have been of the briefest, for she returned to Parma and remained there till 1848, when she went to Florence, and there she and Mazzini again met, but without any attempt to unite their fates. When the Roman republic was proclaimed, she gave her only son, Achille, to Rome, and he fought well and faithfully under Medici, who defended the Vascello.

After the fall of Rome, Giuditta returned to Parma, and there continued her patriotic propaganda, happier than before because she had her two youngest daughters with her and could bring them up in the faith of the Italy of the future. But the Duke of Parma, brought back by the Austrians, objecting to this education, after two rigorous examinations, one of which lasted from six in the evening till seven in the morning but resulted in nothing, ordered her arrest. Her daughters, Corinna and Elvira, had been up all night. Elvira had seen and chewed up various compromising letters; and Corinna, assuring one of the officials that behind a screen some very important documents were hidden, caused the screen to fall, and dust and soot from the hidden chimney enraged the creature to such an extent that Giuditta was carried off to the common prison, and there treated in the matter of food and sleeping even as the women arrested for common crimes. Her letters to her two daughters are delightful; all she asks for is for some knitting-cotton and needles, and certain books, which we may be sure she did not get. As no documents or traces of conspiracy could be found, after a time she was "merely banished" from Parma with her son and two daughters. The wretched Duke of Parma had her consigned by his gendarmes to the Austrian authorities; but as she was legally a Swiss citizen, the Austrians only had her conveyed to the Swiss frontier, whence she passed to Turin. Giuditta could never have borne exile from Italy, and even Turin was to her a foreign country.

I think that the last time Judith and Mazzini can have met was in 1857, when, after the failure of the Genoese attempt to succor Pisacane, the Government which condemned Mazzini to death, enraged at not getting hold of him, affirmed that he had fled from the country, leaving his followers in the lurch. No! he lived in Italy from March till August to my certain knowledge—lived in Genoa, where thousands of the working people knew where he lodged, yet never betrayed him, and he went to Turin and for some days stayed in Giuditta's house. After that their correspondence flagged. Giuditta had fallen into a state of deep despondency after 1860. Neither she nor the great actor Modena could reconcile themselves to monarchical Italy and the yoke of the moderate party. Modena openly blamed Mazzini for helping the annexations and for approving of the *plebescito*. He who placed Italy above all forms of government, was saddened but did not alter his resolution. In March, 1871, he wrote to a friend: "I know from Minoli of the illness of good, saintly, constant Giuditta. Strangely sad is it that I am destined to see all those that I have loved depart while I remain—who knows why?" Here is his last letter to her sent me by her son:

"My friend, you suffer and are seriously ill. Nevertheless, the thought that an old friend's thoughts watch around your bed may gladden you and give you a moment of relief. If this be so, know, then, that I have never ceased to love and to esteem you as one of the purest souls that I have ever met during my life. You will live, I hope; but if you have to leave us, you need not fear what men call death and which is only transformation. You will one day see those who loved and love you. Trust in God, in his law, and in your own pure conscience. Give a thought to me also, and bless me. I dare not send you my blessing, but my soul is with you. Your friend, JOSEPH."

His letter was written on March 3, 1871. On the 28th Giuditta breathed her last.

J. W. M.

OMER PASHA.

PARIS, July 16, 1895.

IF we want to find the true type of the adventurer, we must go to Oriental countries. The name of Omer Pasha, which was so often pronounced during the Crimean war, is not yet forgotten, though very few people know much about the commander of the Turkish troops during this memorable period. He made his appearance in history surrounded by such names as those of Lord Raglan, of Marshal Saint-Arnaud, of Marshal Canrobert. His life before the great days of the Crimean war reads like a novel; it has just been written by M. Georges Gaulis, from notes furnished by the private doctor of the Turkish commander, a Swiss who entered the sanitary service of the Ottoman army, and who ended his life in Serayevo, before the entrance of the Austrians into Bosnia.

Omer's real name was Michael Lattas. He was born in the Christian orthodox faith, in 1806, in the village of Tanya-Gora, in Croatia. His father belonged to the Austrian administration. Michael Lattas entered a school of cadets, and was attached at the age of eighteen to the *chancellerie* of the staff at Gospich. Soon afterwards he deserted, for reasons which remain obscure or unknown. He sometimes alleged that a German officer, who hated the Slavs, ordered him, for a slight fault, to be beaten for three hours with a cord. It has been said that his father incurred a condemnation which brought dishonor on his name. The deserter entered Bosnia during the night, determined to enlist in the Turkish army and to go to Constantinople. He had not a penny, and knew nobody. The Bosnians, fortunately for him, had remained faithful to the patriarchal laws of hospitality; he was received by a bey named Michael, and worked on his farm. He went from place to place, working in a hundred different ways for his bread, but he soon perceived that there was no chance for him to rise from the obscurest station if he did not assume the turban; he became a neophyte, had himself converted by a hodja, and took the name of Omer Lufti.

Once a Mohammedan, he became the preceptor of the children of his master, and remained with them for two years at Banyaluka; he then left Bosnia, and at Widin he became the drawing-master of the sons of Ibrahim Pasha, the commander of the fortress. It was the beginning of his fortune, as Ibrahim was an *advanced* Turk, who adopted Occidental ideas. Omer became acquainted with old Chosreff, the Grand-Vizier, a Turk of the old school, who attached him to the topographic bureau of the army. There he remained from 1830 to 1834, engaged in technical works, and studying the French, Italian, Persian, and Arabic languages. He married in 1834 the daughter of a colonel, who got him appointed professor of technical drawing at the military school, with the rank of captain. One day, the Sultan Mahmoud visited the military school, saw the new professor and learned of his adventures, and the next day Omer, summoned to the imperial palace, was informed that he had become a major, and was to be the writing-master of the heir presumptive, Prince Abdul-Medjid. He was now on the road to honors; in 1836, he was lieutenant-colonel; two years after, colonel; in 1839, when his pupil ascended the throne, he was made brigadier-general and pasha.

He had never appeared before an army when he was thus made general at the age of thirty-three; nevertheless, we find him in 1842 taking part in a campaign in Syria; in 1843 commanding a brigade in Albania; in 1845, a division-general in the Lebanon, putting down an insurrection. He is employed in Kurdistan, and with 12,000 men makes a rapid campaign and obtains a victory; on his return he is made field marshal, and becomes the hero of the day, the hope of Turkey; he is looked upon as a *pacificador*, to use a Spanish expression. He is a favorite of the Sultan, who gives him a fine estate at Scutari. The foreign ambassadors forget his origin; the renegade and deserter is sunk in the commander of the Turkish forces. All the Polish and Hungarian refugees solicit and flatter him. He lives like a real Turk, and has preserved only the passion for wine.

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In 1848 the spirit of Revolution blew all over Europe. Prince Bibesco was turned out of Bucharest; Russia and Turkey entered both the Principalities. Russia occupied Moldavia and Omer Pasha was sent to Wallachia. He entered Bucharest without fighting, and remained there for two years, leading the life of a sovereign, courted by the old boyars as well as by the Liberals, one of whom even wrote a pamphlet in which it was proved that Omer had as much right to the throne of Rumania as a Ghika or a Bibesco, as the Lattas were descended from Latus, a Roman centurion. It was in Bucharest that Omer became acquainted with a German governess, who was converted by him and changed her name to the Oriental name of Zobeidah. He took her with him to Constantinople, and their mutual affection was such that she accompanied him in 1850 in a two years' campaign in Bosnia. Omer had to fight there an old feudal aristocracy, very warlike and independent. The deserter of 1826 entered Sevayevo at the head of ten thousand men, and lived there surrounded with Asiatic pomp. During his expeditions, he once entered the house where he had been a domestic; he loaded with presents the son of his former master. He triumphed over superior forces with his irregular bashi-bazuks and Albanians; he gradually disarmed the population, Mussulman as well as Christians; he commenced an expedition against Montenegro, but was checked by Austrian mediation.

A larger field of action was preparing for him. In 1853 the Russian armies crossed the Pruth, and Omer had now an enemy worthy of him. He received the command of the whole Turkish army. From Shumla he sent word to Prince Gortchakoff to evacuate Turkish soil. On his refusal, he placed 100,000 men on the right bank of the Danube, in front of 70,000 Russians. The first important engagement took place at Oltenitza, between Rustchuk and Bucharest.

Impetuous in attack, Omer did not know how to follow up a victory; ten days after his success at Oltenitza, he retired to his former positions. He gained another undecisive success at Kalafat, on January 6, 1854. At that time the allied forces, French and English, arrived at Gallipoli. Omer entered into communication with the French generals. The first interview of the three chiefs of the armies took place at Varna; Omer left his camp at Shumla, while Saint-Arnaud and Lord Raglan came by sea. Omer insisted on the necessity of a common action in the Dobrudja; Saint-Arnaud wrote to Marshal Vaillant:

"Omer does not deserve all the good or the bad that is said of him. Among us he would not be a distinguished man; but he is all the more remarkable and useful among the Turks in that, I say it sorrowfully, they would find nobody to replace him. Omer has in the highest degree military intelligence; he is a true soldier; as a general he has a few sound ideas with impossible projects and incredible political views. I have," he adds, "fathomed the man. His great merit is that he is indispensable, and he knows it. I have been able to judge how vainglorious he is."

When Saint-Arnaud brought his army of 40,000 men to Varna, he held a great review in honor of Omer, who went through the French ranks gravely and hardly able to conceal his deep emotion. At the news of the establishment of the camp at Varna, the Russians abandoned the siege of Silistria, which had made a heroic defence.

Some time afterwards the scene changed; the ravages made by the cholera forced the Allies to transfer the seat of war to the Crimea. Omer was left behind on the Danube, and ceased to be in the centre of action. He became quite a secondary actor in the great drama which kept the world so long in suspense. After much hesitation he transported his army to the Crimea; he had about 20,000 men and gained a victory at Eupatoria. When the siege of Sebastopol began, he had nothing to do but to obey the orders of Canrobert. The French commander, Pélissier, who took command after Canrobert, showed little consideration for Omer, and treated him almost with contempt—so much so that Omer withdrew his forces from the Crimea and had himself sent by his Government to the relief of Kars. Once in Asia, he was alone, independent; instead of going from Batum to Kars, he made a diversion in Georgia and marched on Kulais; he had hardly approached this place when he received news of the surrender of Kars. His campaign had been a thorough failure, and his retreat was disastrous and executed in the greatest disorder.

On his return to Constantinople, Omer fell into apparent disgrace. He consoled himself with living in luxury, sometimes at his villa near Scutari, sometimes in his kiosk at Stambul. His domestic affairs, which were too complicated to be told in detail, occupied him much. On the death of a governor of Bagdad in 1857, he asked for the post, and it was given to him. He took a little army with him, and conducted it from Aleppo to the Euphrates. At Bagdad he administered his government in such a way that he was recalled. He returned by way of Mosul and Diarbekir, and learned on arriving at the latter place that the Sultan allowed him to live on his estates at Oltenitza. He lived there a while as in a prison, obliged to sell his horses and his wife's jewels. The Sultan was forced to give him a command again when insurrections broke out in Herzegovina, in Montenegro, and in Crete; but he was ill, and could not keep long in the field.

He went to Vichy in 1868 by the advice of his doctors. During his journey he saw Napoleon III., the Pope, and his old companions of the Crimea. In Vienna he was presented to the Empress and dined at the table of the Emperor. He died in 1871, on his return to the Golden Horn, and it is said that the Sultan had the body of the giaour who had fought so often for him sent in a lead coffin to the coast of Dalmatia.

Correspondence.

QUEER DOINGS.

To the Editor of The Nation:

Sir: Allow me once more to refer to Mr. Gonino's translations of the Perrot-Chipiez books. I ask the favor of you simply in order that M. Perrot's position may be understood by the large body of American archæologists. I am sure that many will read with satisfaction the enclosed letter from M. Perrot, and it may be with surprise at certain *singuliers procédés* therein mentioned.

Yours very truly, J. R. S. Sterrett.

Amherst, Mass., July 24, 1895.

Université de France,
École Normale Supérieure,
Paris, le 11 juillet, 1895.

Cher Monsieur: Si j'ai tant tardé à vous répondre, ce n'est pas que votre article m'ait causé le moindre mécontentement; c'est que j'avais égaré votre lettre, qui m'était arrivée au moment où, en vue de fêtes qui ont été données à l'École, on déménageait mon appartement. Je ne savais plus votre adresse. C'est hier seulement que j'ai retrouvé la lettre sous un tas de papiers, et je m'empresse d'y répondre.

Ce n'est pas ma faute si mon livre a été, comme vous le dites si bien, *butchered*. Je n'ai jamais été consulté, pour le choix du traducteur, par la maison Chapman; on n'a pas demandé à me soumettre les épreuves de la traduction que, très habitué à l'anglais, j'aurais pu relire avec profit. On ne m'a même plus, pour les deux derniers volumes français, envoyé la traduction; je ne la possède pas dans ma bibliothèque. C'est là de singuliers procédés.

J'étais dernièrement à Londres, pour une quinzaine, occupé à travailler au Musée Britannique, et je me promettais d'aller, avant mon départ, m'en expliquer avec les chefs de la maison Chapman; mais j'ai dû quitter Londres brusquement, sur une dépêche reçue, et je n'ai pu faire cette visite.

C'est à eux mêmes, à ce qu'il me semble, que les éditeurs anglais font le plus de tort en commandant la traduction à quelqu'un qui, tous les articles publiés à ce sujet le disent, ne sait bien ni le français ni l'anglais. Pour ce qui est de moi, c'est mon texte français qui fait foi, et je ne suis responsable des sottises que me fait dire ce traître (*traduttore, traditore*). Quant à l'éditeur français, il n'a aucun intérêt à intervenir. Il ne voit dans l'affaire que la vente de ses clichés, et, si d'édition anglaise est mauvaise, on n'en achètera que plus l'édition française. Je suis donc, à mon grand regret, privé de tout moyen d'intervention efficace; mais je suis très reconnaissant à tous ceux qui avertissent Chapman, et qui finiront peut-être par le résoudre à se détacher de ce M. Gonino. Les premiers volumes avaient été bien traduits par M. Armstrong, avec qui j'étais entré en relation; je ne sais pourquoi on a renoncé à lui.

Il ne me reste qu'à vous dire combien, pour ce qui me regarde, je vous suis obligé de tout ce que, dans votre lettre et dans votre article, vous me dites d'aimable et d'encourageant. Je suis occupé à mon septième volume; j'espère qu'il obtiendra aussi votre approbation.

Adieu à vous,

G. Perrot.

Notes.

T. Y. Crowell & Co. announce 'The Insurance of Workingmen against Accidents, Sickness, and Old Age,' by Dr. W. F. Willoughby.

A triple authorship, and that Southern and Texan, has produced a school 'History of Our Country,' now in the press of Ginn & Co. Superintendents O. H. Cooper and Leonard Lemmon and Prof. Harry F. Estill have thus combined forces.

Henry Holt & Co. will shortly issue 'English Readings for Students: Specimens of Narration,' edited by W. T. Brewster of Columbia.

Stone & Kimball, Chicago, will publish in October the late Robert Louis Stevenson's correspondence with Sidney Colvin from Samoa (a sort of diary), under the title of 'The Vailima Letters.'

A new 'Webster's Academic Dictionary' has been issued by the American Book Co., in abridgment of the "International" Webster. It has a page of two columns in very clear typography, abundantly besprinkled with illustrations. In the appendices a marked improvement is the merging of proper names, personal and geographical, in a single vocabulary. The volume consists of 700 pages, convenient for the hand.

Eight years ago we had occasion to welcome Mr. Henry B. Nason's 'Biographical Record of the Officers and Graduates of the Rensselaer Polytechnic Institute' of Troy, N. Y. Mr. Palmer C. Ricketts, C.E., a graduate and one of the present directors, has lately issued through John Wiley & Sons a 'History of the Institute, 1824-1894,' in which will be found the

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chief documents relating to the foundation and continuance of "the first School of Science and the first School of Civil Engineering . . . established in any English-speaking country." The aim has been to recover what was in danger of being lost. The volume concludes with a bibliography of publications and records, and lists of officers and graduates. The illustrations exhibit the buildings and the several branches of instruction.

In the week following the appearance of the article "Leconte de Lisle Intime" in the *Revue des Deux Mondes*, was published a posthumous volume of this poet, 'Derniers Poèmes.' It contains, besides the latest poems, reprints of the author's less known works, such as the "Apollonide," "La Passion," two critical prefaces, and separate critical essays entitled "Poètes Contemporains," namely, Béranger, Lamartine, Hugo, Vigny, Auguste Barbier, Baudelaire, etc. With the judgments here meted out, the student of French literature would do well to compare the notes originally written by Leconte de Lisle for his disciples of the Parnassian school and printed in the *Revue des Deux Mondes* of May 15. Notable is the agreement respecting Béranger of Leconte de Lisle with M. Brunetière, and hardly less severe is the criticism of Lamartine. Alfred de Vigny, on the other hand, is given due, if at times qualified, praise. Victor Hugo is of course eulogized, while the merits of Auguste Barbier and of Baudelaire are interestingly pointed out. Among the poems a collection of "Hymnes Orphiques" is worth a comparison with the prose translations from the Greek which Leconte de Lisle made many years ago.

Late in time behold him come, a Voltairian of the eighteenth century, and of the rabid days of the nineteenth, a hater of the Middle Ages, as fierce, if not as grand, as Leconte de Lisle, an adversary of the clericals, a contemner of Christianity. Albert Collignon shows all this in his book, 'La Vie Littéraire: Notes et Réflexions d'un Lecteur' (Paris: Fischbacher). It is not a review of books or of writers, nor a criticism of literary forms, nor a history of the evolution of thought; it is one long, and soon wearisome, arraignment of the Church, of Christianity, of religion of any sort, and a proclamation of the true life, the literary life, which, says the author, "as I understand it, is a life devoted to the improving and perfecting of one's self, mind and heart, intellect and will, . . . the culture of the soul through letters." M. Collignon has read very many books, and he has observed, meditated and written, "like Montaigne, Bayle, Vauvenargues, Stendhal, and Sainte-Beuve," as he modestly remarks. This book is a first result; another is promised, 'L'Art et la Vie,' on which thirty years have already been spent, and which will contain, when completed, "all that a Frenchman of the close of the nineteenth century absolutely needs in order to be at once a philosopher, a dilettante, a refined and cultured amateur, an ardent patriot, and the active and earnest citizen of a free country." Good things abound in 'La Vie Littéraire,' as one would naturally expect from M. Collignon; but one cannot help feeling that his adoration of the eighteenth-century writers is hard to justify at the present day, and that if he has the fulness of a Voltaire, he has not also his clearness and precision.

A new edition of H. Breitinger's 'Les Unités d'Aristote avant le Cid de Corneille' (Paris: Fischbacher) is most welcome. It is an excellent booklet, very full of information hitherto very difficult to obtain on the particular subject treated by the author.

'La Rochefoucauld,' by M. J. Bourdeau, forms the latest volume of Hachette's "Les Grands Écrivains Français," and is quite up to the high standard set by the editors. The study of the moralist is sympathetic but not over-partial, and the chapter on his influence is decidedly interesting. A brief bibliography is appended.

The *Berlingske Tidende* of Copenhagen announces the publication of the first volume of a work by Prof. Ludv. F. A. Wimmer, which promises to be the most noteworthy contribution to runology of the century. Prof. Wimmer has been engaged since 1876 in collecting and arranging his material, and during that period he has carefully examined every runic monument in Denmark, including the present Swedish province of Skaane. On all his expeditions he has been accompanied by Prof. J. Magnus Petersen, who for over thirty years has devoted himself to archæological drawing, and who furnished the illustrations for Prof. Wimmer's study on the origin and development of runes, published in 1874. The reproductions in the present volume are for the most part one-eighth to one-tenth of the natural size, and every precaution has been taken to make them absolutely correct. This first of the four volumes of which the whole work is to consist, treats of the historical rune-stones in Skaane, Southern Jutland, Jutland and Bornholm, the date of which is fixed at 935–1010 A. D. Vol. ii. will include the non-historical monuments in Jutland and on the islands, with the exception of Bornholm; vol. iii., those in Skaane and on Bornholm; and vol. iv., the later runes found on grave-stones, fonts, etc., together with a general vocabulary. In pursuing his investigations the author has received generous support from the Northern Early Text Society at the suggestion of the former vice-president of which, J. Worsaae, the work was originally undertaken, as well as from the Government, and the cost of publication is borne by the Carlsbergfond. The publisher is Gyldendal, and the subscription price is $27 per volume.

An opportune and instructive autobiography is 'Erinnerungen aus dem Leben von Hans Viktor von Unruh,' edited by Heinrich von Poschinger (Stuttgart: Deutsche Verlags-Anstalt). Herr Unruh was born at Tilsit in 1806 and died at Dessau in 1886. He began his career as a civil engineer and architect, and, like so many other professional men, drifted into politics under the revolutionary excitement of 1848. As a member of the Prussian National Assembly of that year, and afterwards its President, he proved himself to be a man of discretion and moderation, yet showed, however, as his name implied, a marked "unrest" in his party affiliations by passing from the Left to the Right Centre. In fact, in later years, in the Prussian House of Deputies (1863-1866) and the Diets of the North German Confederation and of the Empire (1867-1879), he never hesitated to break away from party ties for the better maintenance of his political principles. In this respect he was as independent and incorrigible as any Mugwump. The most interesting portions of these reminiscences are the conversations with Bismarck, whose policy he at first opposed, but, after the war with Austria, cordially supported. In the difficult crisis of 1866, Bismarck complained of being hampered by the interference of the Prussian Queen Augusta in the conduct of public affairs. In the conferences with King William she was always putting in a word. To Unruh's remark that women ought not to have their say in such matters, he replied, "But they do, nevertheless."

A new era in the development of the study of meteorology is marked by the addition of a department of Terrestrial Physics to the University of Chicago. Dr. Bauer began, on July 1, a series of lectures upon terrestrial magnetism, thermodynamics of the atmosphere, and dynamic meteorology. We observe, by the way, that "The Two Hundred and Fiftieth Jubilee of the Barometer" is the suggestive and rather picturesque title of a paper read by Dr. Hellmann at a recent meeting of the Berlin branch of the German Meteorological Society.

At a late meeting of the Royal Meteorological Society in London, some interesting reports were made upon the weather conditions of the past winter in the British Isles. It seems that the temperature through January and February was from seven to ten degrees colder than the average during those months, with a distribution of atmospheric pressure almost entirely the reverse of normal. The effect of the intense cold upon public health, particularly that of children and old persons, was very great, the number of deaths from diseases of the respiratory organs during February being nearly one thousand above the weekly average. Water pipes froze all over the kingdom, and much suffering resulted for many weeks. From a comparison with past years, the cold is said to have been more severe than at any time since 1814.

The *North Carolina University Magazine* lately contained a "Sketch of the Life and Character of Wilson Caldwell," by Prof. Kemp P. Battle, LL.D., of which the significance lay in the fact that the subject of the sketch is still living, and that he is the long-faithful colored janitor of the university. The article has been reprinted separately. Few white janitors, we may be sure, have thus been honored. In line with this incident is the announced intention of Mr. White of Rock Hill, S. C., to commemorate with a monument the negro's loyalty to his master's family during the war.

The Labrador peninsula is admirably described, both geologically and topographically, in the *Scottish Geographical Magazine* for July, by Dr. Robert Bell of the Geological Survey of Canada. The account is in large part the result of his own observations made during several extended journeys, and gives a less forbidding impression of the climate, scenery, and resources of the country than other travellers have reported. He estimates the area of Labrador at 560,000 square miles, of which about a fourth is claimed by Newfoundland. The principal resources are still its extensive forests, which contain twenty-four different kinds of trees, but on the east coast of Hudson Bay there is a "practically inexhaustible" quantity of a "rich manganiferous spathic iron-ore." Copper, galena, "apparently in workable quantities," and traces of gold are also found. A puzzle to the zoölogists is the presence among the fur-bearing animals of the grizzly bear, as he does not live in the vast intervening country between the peninsula and his western home. Two hundred and nine species of birds have been noted, but, "with the exception of the two species of ptarmigan, game birds are not plentiful." Another question, still unsettled, is whether the common cod lives in Hudson Bay, where all the requirements of his existence appear to be present. The population numbers, whites, 13,379; Indians, 3,016; Eskimo,

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2,100, which is increased in summer by about 10,000 seamen and their families, who come from Newfoundland to fish on the Atlantic coast. All along the coasts are raised beaches on which are stone fish traps and other shore works of the Eskimo, now high above the sea-level, showing an elevation of the land not yet checked.

A very readable account of an expedition for the exploration of the Kizil Irmak, by Lieut. von Flottwell, is published in a supplemental number of *Petermann's Mitteilungen*. This is the ancient Halys, the principal river of Asia Minor, which, rising near the centre of the peninsula, flows north and empties into the Black Sea. In July, 1893, the travellers, four German officers, started from Angora, the terminus of the railway, and for three months made as careful an examination of the basin of the river from this point to its mouth near Sinope as the jealousy of the Turkish officials would permit. They were strictly forbidden to take observations, to make sketches, or to excavate ruins, and a guard accompanied them to see that these orders were obeyed. There was apparently no other restriction put upon their freedom, and they were treated ordinarily with great courtesy. The country traversed is evidently one of great possibilities, undeveloped from want of enterprise and in consequence of bad government. The railroad has not opened a market to the farmer because there are no roads connecting with it. The cultivator cannot harvest his crops until the tax-gatherer has appraised them and taken his portion. The tobacco-grower must sell his crop to the Government or its appointed agents at their price, without the power of retaining a single leaf for his own use. The Circassians, who emigrated here from the Caucasus and from Bulgaria, are also a check upon the growth of the country through their raiding propensities. Several excellent maps accompany the account. The regular July number of this periodical contains the record of some observations on the flow of water at the sources of the Rhone, and a notice of a new geological map of Russia, with a reproduction of it.

—Mr. C. H. Grandgent, well known as one of the most expert of phoneticians, has long been collecting material on the subject of American pronunciation. He has distributed five sets of circulars containing test questions, and he has received replies representing almost every part of the United States. On the basis of these replies, which in each case "are supposed to describe the natural, unstudied speech of a cultivated American," Mr. Grandgent was able to construct a tentative scheme, which he has corrected or corroborated by his own observations and by a personal examination of the speech of typical Northerners, Westerners, and Southerners. Many of the results have been embodied in a series of interesting papers in *Modern Language Notes* and *Dialect Notes* (the latter the journal of the American Dialect Society). A brief but complete and rigidly scientific account of the most important conclusions has recently been published, under the title "English in America," in Vietor's journal, *Die Neueren Sprachen*. The author's mastery of clear and condensed exposition enables him to put a vast number of facts into twenty-five pages without that appearance of confusion which often characterizes linguistic monographs. Particularly interesting is the treatment of *a*, *u*, *o* (including the "New England short *o*" as in *whole*), *r*. The remarks on nasality will also attract attention. "American nasality," says Mr. Grandgent, "seems to me to be identical with that of Holland, northern Italy, and many parts of Germany," and he adds that the quality in question is "by no means unknown in England and France." In a second article in the same volume Mr. Grandgent gives in phonetic orthography specimens of several varieties of his own pronunciation, illustrating the differences between familiar talk and the more formal utterance of singing, public speaking, etc. The texts are noted down with much skill and are of considerable importance to the student of linguistics. Our readers hardly need to be informed that the point of view of this whole investigation is scientific, not didactic. The investigator's purpose has been to ascertain the facts of speech, not to tell people how to talk. It is to be hoped that Mr. Grandgent will go on with researches which he is peculiarly well fitted, both by natural endowments and by training, to conduct to a satisfactory conclusion.

—The *Gazette des Beaux-Arts* devotes a dozen pages and one full-page plate of its number for July, 1895, to the announcement and setting forth of the latest great gift to the Louvre Museum, viz., Mr. Ernest Grandidier's collection of Chinese porcelain. It appears from the article in question that the collection as transferred to the museum numbers 3,200 pieces, and that one condition only accompanies the gift, to wit, that Mr. Grandidier is to be its curator during his lifetime, to complete its classification, and, at his discretion, to add to it at his own expense. He has already made it easy for the world to appreciate his magnificent generosity, having published, through the house of Firmin-Didot a year ago, a quarto volume about his porcelains. This volume contains forty-two plates, containing about one hundred and twenty-five separate illustrations of vases, dishes, and figurines, in Dujardin's heliogravure. The text cannot but be considered tentative, preliminary to a more serious study. The writer shows himself no parrot like repeater of fantastic names and of western guesses at Oriental meanings and discriminations, but his own classification is only suggested. He tells the reader a great deal that should be arranged better than it stands arranged in these pages. This task, then, the world has a right to hope will be done by Grandidier *Conservateur du Musée;* but after all, the great news is that so very fine a collection is made public property, and that the common reproach of European museums, that they are regardless of decorative art, is in the way of being removed.

—One of the signs of our democratic age is that so much of what is done for the improvement of popular education is due to the initiative and intelligent efforts of large associations of teachers. Even in the most conservative countries, like Austria and Prussia, centralized clerical and secular authority cannot utterly ignore the patient and persistent demands of such bodies of thinking men and women. The Ligue Française de l'Enseignement is at present devoting its energy to the creation, over the whole territory of France, of so called *patronages scolaires*—societies for the protection and improvement, especially during the period of minority, of young people who have gone through the obligatory school course. Such societies are already in existence in nearly every arrondissement of Paris, as shown by a recent investigation of M. Beurdeley, mayor of the eighth arrondissement. They also exist, under a variety of names and differing more or less in methods and special aims, in numerous other larger and smaller cities. But the object of the Ligue is to extend the blessing of these institutions to all parts of the republic, not excepting the villages and rural districts. On the other hand, the progressive spirit of the friends of the higher education is strikingly illustrated by M. Jacques Flach's earnest and enthusiastic article in the *Revue Internationale de l'Enseignement* for June, suggested by the second volume of M. Louis Liard's 'L'Enseignement Supérieur en France.' The reforms proposed aim at a close union of specialization and general culture, and a recognition of the claims both of purely scientific and of professional study. They involve no less radical changes than the suppression of the baccalaureate (rendered superfluous by the final examinations held at the *lycées*) and the transformation of the present *corps de facultés* into real universities, autonomous both pedagogically and financially. At Paris, the university would unite not only the six *facultés*, but also the Collège de France, the École des Hautes Études, the Muséum, and the École du Louvre.

—Since the discovery of Jupiter's fifth satellite, nearly three years ago, the labors of astronomers, although unceasing, have resulted in nothing so significant until very recently. Saturn's ring has always been popularly thought a sort of mystery, in spite of Clerke Maxwell's prize essay published in 1859, in which his mathematical proofs were conclusive that it consists of a multitude of small bodies revolving round the planet in circular orbits. Certainly there is nothing else like it in the solar system, if, indeed, in the universe, and Prof. Keeler of the Allegheny Observatory has just published a very interesting paper, in which he demonstrates by a widely different method, that of the spectroscope, the meteoric constitution of Saturn's rings. Mathematical investigation had shown that a solid or fluid ring could not exist under the circumstances in which the actual ring is placed. To distinguish between the two hypotheses, that the ring is a rigid body, and that it is a swarm of satellites, it is necessary to find a method of great delicacy by which to bring the question within the province of the spectroscope. The relative velocities of different parts of the ring would be essentially different under each condition. If the ring rotated as a whole, the velocity of the outer edge would exceed that of the inner; but if the ring is an aggregate of revolving satellites, the speed would be greatest at the inner edge. The inclination of lines in the spectra of the ansæ would be reversed in the respective cases. If, again, the ring rotates as a whole, the displacement of lines in its spectrum would follow the same laws as for a rotating sphere. But the lines now actually photographed by Prof. Keeler successfully in these experiments prove conclusively that the velocity of the inner edge of the ring exceeds that of the outer, and that the relative velocities at different parts satisfy Kepler's third law. Everything pertaining to the magnificent system of Saturn is of great interest, and the actual aspect of the lines in Prof. Keeler's photographs is in exact accordance with that required by the theory that the rings are composed of a swarm of meteoric bodies, or small satellites, revolving about the planet. These swiftly moving particles, then, in the outer edge of the ring travel round Saturn in 12h. 5m., a period slightly larger than that of Jupiter's fifth satellite; while the meteoric bodies composing the inner edge of the ring go

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completely round the planet in the astonishingly short interval of 5h. 50m., nearly two hours less than the period of Phobos, the inner moon of Mars.

—Dr. Karl Breul, in his 'Handy Bibliographical Guide to the Study of the German Language and Literature for the Use of Teachers and Students of German' (London: Hachette), has published a meritorious summary of the various works in this department. He has included the general science of language, which, curiously enough, he places after the chapter on Germanic philology, the periodical publications, grammars, dictionaries, histories of literature, general collections, and works upon special periods and authors, poetry, popular songs, folk-lore, *Kulturgeschichte*, etc., etc. As preliminary works in the same field the author had Von Bahder's 'Deutsche Philologie im Grundriss' and Herrmann's 'Bibliotheca Germanica,' both of which are more complete, especially in dissertations and special monographs. Dr. Breul sought to avoid increasing the size of his work by omitting all mention of articles in periodicals and in collected works. This, naturally, especially in German philology, where the principal part of the investigations is contained in reviews, constitutes a serious, though possibly necessary, restriction in the scope of the work. If one were to characterize the defects in the execution of the editor's plan, they would be found mainly on the side of the later literature and the history of culture, and of popular poetry and folk lore. Of all students of German literature, the lesser number are engaged in the study of the older periods of the language, while the greater number seek guidance in modern German. Why should books be quoted with reasonable fulness for the study of separate authors of the Middle High German period, and the teacher or student be left helpless as regards the best editions of the modern classical writers? Of what help are the names of publishers' series of annotated texts when the contents of these lists are unknown? Many of the cheap German editions have no critical value. The editor has sought in many cases to characterize by letters and brief remarks works of especial merit as well as books presenting theories which lack as yet full acceptance. He has also purposely omitted works which have now been superseded, however great their historical importance may once have been. In his characterization he has been in the main successful. Among the proceedings of learned societies we miss mention of the Saxon Academy; among grammars, that of Blatz, the third edition of which has appeared the present year; in syntax, Sanders's 'Satzbau und Wortfolge'; in scientific German, the works by Gore and Dippold. Schrader's 'Bilderschmuck der deutschen Sprache' appeared in a second edition in 1894. The revival of interest in Uhland caused a new edition of his lectures on the history of German poetry to appear in 1893. Hosmer's 'Short History of German Literature' appeared first in 1878. In works on the religious drama there is no mention of the English edition of Karl Hase's work (1880), or of the similar edition of Freytag's 'Technik des Dramas' (1894). A new edition of Götzinger's 'Reallexikon' appeared in 1884. There is no mention of Gouin's new system contained in his 'Art of Teaching and Studying Languages' (1893). The editor's method of mentioning simply the titles of "libraries" proves an unsatisfactory guide in numerous cases, many valuable works being quite hidden, as, for example, Bartsch's 'Schweizer Minnesänger' (1886) in Baechtold and Vetter's "Bibliothek." In general we must praise the care and skill with which this work has been prepared.

JOWETT AND CAMPBELL'S 'REPUBLIC.'

Plato's Republic. The Greek Text, edited, with Notes and Essays, by the late Benjamin Jowett and Lewis Campbell. In three volumes. Oxford: Clarendon Press; New York: Macmillan.

AMERICAN students require no introduction to the translator of Plato nor to the editor of the 'Theætetus,' 'Sophist,' and 'Statesman.' Nor do they need to be told of the long-felt want of an adequate English edition of the 'Republic,' or of the expectations that were aroused by the announcement that the fine literary skill and genial philosophic culture of Jowett were to be supported by the sound and careful scholarship of Campbell in the production of a commentary that might worthily take its place beside the Lucretius of Munro, the Catullus of Ellis, and the Sophocles of Jebb. There are few classical texts the intelligent mastery of which profits the student's culture as much as this, and there is none which an editor, conceiving his task in the spirit of Grant's 'Ethics of Aristotle,' could fittingly make the centre of more interesting and comprehensive historical and philosophical studies—"if he had the mind." For the Platonic 'Republic' is perhaps the only prose composition that in significance for the history of the human spirit takes rank with the bibles and great epics of the world.

The thoughts of the few books that everybody reads acquire a tremendous cumulative moment from that very fact. From Zeno to Cicero, from Cicero to St. Augustine, from St. Augustine to Gemistus Pletho, from Pletho to Campanella, Sir Thomas More, and Bacon, and so on down to Rousseau and the nameless minor utopists and sociological speculators of our own day, every one who has undertaken to formulate new ideals of social organization, education, or religion has begun by reading the 'Republic.' The 'Ethics' and 'Politics' of Aristotle are little more than a codification of its suggestions, accompanied by a matter-of-fact criticism of its paradoxes. The 'Poetics' is in the main an elaboration of distinctions made in the course of the discussion on the moral influence of the poets, or an attempted justification of poetry against Plato's repudiation. It is not fanciful to see the first hint of the 'Characters' of Theophrastus, and so of all their successors down to Matthew Arnold's "Barbarians, Philistines, Populace," in the witty sketches of the evolution of the typical oligarchic, democratic, and tyrannical man. The founder of stoicism wrote a 'Republic' in imitation of Plato, and the essence of the Stoic ethical doctrine is a pedantic exaggeration of the ascetic, repressive side of Platonism. For eight centuries from Plato's immediate successors in the Academy down to the latest puny neo-Platonist and those Christian fathers who "mouthed grandly the last Greek," the imagery and turns of phrase of the 'Republic' were appropriated and copied by all writers of Greek who affected literary elegance, moral earnestness, or subtlety of philosophical disquisition. It was the arsenal from which the Christian apologists drew their most effective polemical weapons, and entire pages of its censure of the fables of the mythology are transcribed unchanged in the 'Evangelical Preparation' of the good Bishop Eusebius, while, on the other hand, it was at once the Bible and the *Summa Theologiæ* of the neo-Platonists, who opposed to the "new superstition" an allegorical interpretation of the old. In every age, that Platonic city of which a pattern is laid up in heaven for him who has eyes to behold it, has been the chosen refuge of the idealizing instincts of humanity. It is that invisible city of Zeus which Marcus Aurelius loved more than the "dear city of Cecrops," the city of God which St. Augustine's imagination saw subsisting unscathed in the ruin of the empire of Rome, the "better world" of which Kant said he was conscious of a call to constitute himself a citizen by his conduct in this, the antitype of the socialist's dream, the "completely evolved" society which the evolutionist postulates as the environment of the perfect man.

And in thus elevating Hellenic characters and situations to typical significance Plato's thought seems to transcend the limits of his age and country, and to attain to something like prophetic strain, identifying itself, as it were, with the soul of the wide world dreaming on things to come. Grave historians have seen in the 'Republic' a prefigurement of the constitution of the mediæval church and state. If, as Aristotle objects in his matter-of-fact way, Plato's account of the necessary order and transformation of forms of government cannot be made to square with the actual facts of Greek history, it applies to the politics of nineteenth-century France with startling verisimilitude. Cæsar, Tiberius, and Napoleon the Little have been thought to have sat for his portrait of the tyrant. Marcus Aurelius, Julian, Constantine, Theodosius, Louis XIV., James the First, and Napoleon the Great have been more or less plausibly compared by their flatterers to his ideal king. His description of the terrors of the slaveholder condemned to dwell in a lonely place with a large household of restive slaves, or surrounded by neighbors "who will not endure it if one man claims to hold another as his chattel," sweeps the historic imagination forward to the speech of Caius Cassius in the imperial Senate on the murder of Pedanius Secundus by his slaves, or to the sensations of the slaveholders of our own Southern States as the cordon of free States closed around them.

Nor is the interest of the 'Republic' purely erudite and historical. As Mr. Alfred Benn, in his 'History of Greek Philosophy,' well remarks:

"The progressive specialization of political functions, the formation of a trained standing army, the admission of women to public employments, the elevation of a whole race by artificial selection, the radical reform of religion, the reconstitution of education, both literary and scientific, the redistribution of property, the enactment of a new code, the use of public opinion as an instrument of moralization—these are the ideas which still agitate the minds of men, and they are also the ideas of the 'Republic,' the 'Statesman,' and the 'Laws.'"

To this enumeration we might add the endowment of research, the application of mathematics to physics and astronomy, the relation of literature and the drama to public morals, the Wordsworthian idea of the influence of right æsthetic environment on character, the subordination of the physical and philosophical sciences to ethics and sociology, the conception of the body politic as an organism. It is scarcely an exaggeration, then, to affirm that no book of the last thirty years stands in more vital relation to the best thought of our time than the 'Republic' of Plato, in Jowett's or Davies and Vaughan's translation, in the interpretations of Whewell, Grote, Martineau,

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and Pater, or in the influence which radiates from the lecture-rooms of Oxford, Cambridge, and Harvard Universities.

Such are some of the ideas that we looked to find developed in the volume of essays announced to accompany this edition. And this, or something like this, we should doubtless have had if Prof. Jowett's life had been continued for the completion of the task too long postponed, and if he had deigned to nourish his exquisite gifts of expression with a conscientious historic erudition. As it is, the Essays, though presenting much useful material, in a somewhat unsystematic form, need not detain us long. Prof. Jowett's introductory plea for retention of manuscript readings as against conjectural emendations abounds in plausible felicities and is very interesting reading, but contributes nothing to scientific criticism. Conjectural emendations are mere guesswork in ninety-nine cases out of a hundred; but scientific knowledge, not genial common sense, is needed to adjudicate on the hundredth case. The statement (p. xxvi) that the choruses of Greek plays have a rhythmical rather than a metrical character—that is to say, that the metre is hardly enough defined to be distinguishable from rhythm—intensifies a curiosity we have long felt as to how our English colleagues of the old school read Greek verse. Prof. Campbell contributes three essays. The first offers a sketchy résumé of the plot of the 'Republic,' a sensible defence of its unity against the disintegrating criticism of Krohn and others, and desultory remarks on its relation to the 'Gorgias,' 'Timæus,' 'Parmenides,' and 'Laws.' The second essay deals in detail with the constitution of the text of this edition. The essay on "Plato's Use of Language" falls into two parts, the first consisting of a useful, but not exhaustive nor very scientific, collection of Platonic idioms, syntactic usages, and peculiarities of diction, in the manner of the "Essay on Language" in Prof. Campbell's Sophocles; the second, of a classification and discussion of Plato's vocabulary, and more particularly of his philosophical terminology.

A commentary on the 'Republic' may be criticised in relation to the needs of the intelligent undergraduate, or in respect of its absolute contribution to the philological or philosophical interpretation of the work. From the first point of view these notes deserve all praise. The 'Republic' is one of the most profitable books, both for the acquisition of facility in reading Greek and for the general intellectual stimulus it provides, that can be read in the upper classes of our colleges. But hitherto the teacher has been obliged to put together his own commentary with the aid of Stallbaum and Schneider. Now the danger is that the ordinary instructor will feel that his occupation is gone, so completely is the work done for him in advance. The treatment of the particles, for example, is copious and exact to a degree that will surprise those who remember the laxness of Jowett's translation in this regard. In the earlier books the precise force of nearly every οὖν, γάρ, ἀλλά, καὶ δή καί, and γε is brought out by explicit paraphrase, and the editors seem to have taken special pains, in Browning's classic phrase, to "settle μέντοι's business," that most baffling of particles to the tyro. Plato's use of synonyms, too, his habit of charging his words, in addition to their positive logical extension, with insinuated suggestions of praise or disparagement, is everywhere recognized and elucidated. Prof. Jowett's gift of felicitous expression enables him to accomplish this in a manner beyond the reach of any merely technical scholarship. And the same faculty serves him admirably, as it did in his translation, in bringing out the dramatic by-play that accompanies the evolution of the thought—the touches of irony or of Aristophanic comedy, the side-lights, the affected embarrassments and surprises, the glances at other points of view, the toying with the order of the exposition, and other devices for stimulating the attention or relieving the strain of continuous dialectic.

Lesser linguistic matters are treated with almost painful conscientiousness. All the optatives are faithfully looked up in Goodwin and gravely explained, and the reasons for and against every minor variation of reading in the text are explicitly announced. The asyndeta, anacoloutha, and pendent constructions with which the conversational style of the 'Republic' abounds are carefully analyzed, and in all doubtful cases the student is given his choice of two or more possible renderings. This admission of alternative versions, so notable a feature of Prof. Campbell's Sophocles, is made still more prominent here by the fact that we have the work of two editors, and that Prof. Campbell has thought it best to preserve the record of the differences. These little debates, signed L. C. and B. J., make interesting reading, doubtless, but they produce an effect of lack of finish. A given combination of words penned by a Plato can as a rule mean but one thing, and the halting of the commentator between two opinions is a confession of our ignorance. The alternative possibility is a possibility only by the unreal scheme of some abstract grammatical formula. It is not really possible when context, emphasis, idiom, and linguistic associations are taken into consideration. Of what seem to us positive errors of interpretation we have noted very few, and those mostly relating to matters too trifling or too open to controversy to justify discussion in the space at our command.

The actual contribution of these three sumptuous volumes to the text-criticism, erudite exegesis, or philosophic interpretation of the 'Republic' is slight. Perhaps there was not much to be done. The text demands little except the courage to ignore uncalled-for emendations. Of the twelve passages which Prof. Campbell enumerates as still open to suspicion, none leaves the thought seriously in doubt. Of the twenty-nine passages in which the present text relies on conjecture, the majority are concerned only with insignificant changes in grammatical expression. None affect the sense seriously, and only four or five affect it at all. Prof. Campbell himself contributes to the text one emendation, διὰ τοῦ for διὰ τὸ bis 440 C, and suggests fifteen others, some of them plausible, but none of first-rate importance. The selected readings given in the foot-notes are taken from Paris A, which has been carefully reëxamined by Prof. Campbell, from Venetus II, and Cesenas M, which have also been recollated for this edition. The historical and antiquarian exegesis offers little or nothing not found in Stallbaum or Schneider. Platonic usage is aptly and adequately illustrated, but there is nothing that could not easily be got from Riddell's Digest or Ast's Lexicon. The editors have quoted a few of the more interesting imitations of the 'Republic' by later Greek writers from Stallbaum, but make no display of their own reading and research in these fields.

As regards the philosophic interpretation, a distinction is necessary. The details of the thought, its dialectic and dramatic movement, the links and interlacings of the argument, the allusions to the political and moral experience of the Greek race, the occasional *aperçus* and anticipations of great ideas, the isolated ethical and sociological truths or paradoxes—all these things are touched and illustrated with the utmost felicity and justness of expression. Nothing could be more admirable than the little sermons—"the general remarks on philosophy and life," as Prof. Campbell styles them in the Preface—which the Master has strewn here and there throughout the commentary, as, for example, the little essay on casuistry (p. 12), on the ambiguity of words (p. 33), on Plato as a political economist (p. 85), on the permission of evil (p. 102), on art and morality (p. 136), on class differences (p. 160), on wealth in ancient and modern times (p. 166), on psychology (p. 202), on ridicule as the test of truth (p. 217), on metaphysics (p. 268), on the few and the many (p. 281). Nothing, too, could be sounder or more discriminating than many of the occasional remarks concerning the Platonic philosophy which Prof. Campbell lets fall in his introductory essay on the structure of the 'Republic,' or in his final study of Plato's use of philosophic terms. But neither in the essays nor in the commentary do we find anywhere a clear, coördinating statement of the central ideas of the 'Republic' in their relation to each other, to Plato's life-work as a whole, and to modern speculation on the same topics.

To descend to particulars, it may be affirmed that the three dominant structural motives of the 'Republic' are approximately these: first, the felt necessity of transcending, by means of psychological and sociological analysis, the crude antinomies of the superficial dialectic of the 'Laches,' 'Charmides,' 'Lysis,' 'Meno,' and 'Protagoras.' Adequate and precise illustration of this point would make the first five books of the 'Republic' an incomparably stimulating and suggestive text-book of ethics. It is nowhere clearly brought out in the commentary. The second leading idea of the 'Republic,' and indeed the avowed motive of the whole composition, is the renewal on a higher plane of the debate between moral faith and moral scepticism begun in the 'Gorgias.' Given an intelligent, unscrupulous man who denies that the practice of the morality of common sense is for his interest, can you convict him of error? The 'Gorgias' showed only that a Socrates could baffle such a sceptic in debate by virtue of superior dialectical skill. The 'Republic' endeavors to produce genuine conviction. But we find in these volumes no adequate recognition of the predominance of this problem in Plato's thought from the 'Gorgias' to the 'Laws'; no indication of the way in which the entire plot of the 'Republic' is determined by it, no illuminating comparisons of the treatment of the same theme in the ethical controversies of the past thirty or forty years. The third great conception of the 'Republic' is that these ethical problems must find their solution in education and the intelligent scrutiny of social ideals. This is the thought that Plato expressed in his famous doctrine of the "Idea of Good," which has been so generally misapprehended that it is perhaps unfair to complain that our editors have missed its full significance.

By the "Idea of Good" Plato means that conception of the maximum compatible individual and general weal which will take shape in the finest minds of the age when they have supplemented prolonged and systematic scientific and philosophic culture by the practical discipline of affairs. Of this idea he speaks in

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the language of transcendent poetic mysticism, but he wisely refuses to define it otherwise than by the enumeration of the indispensable educational conditions of its apprehension. The value of the idea is regulative. Upon it depend in the last resort the meaning and validity of all ethical and political conceptions. Even virtue is ultimately desirable because it promotes "good." The average citizen is not required to consider the matter so curiously. He may be a gosling and obey instinct. But the rulers and educators of mankind must possess this profounder insight if they are not to be blind leaders of the blind. It is impossible to defend this interpretation of Plato's teaching in our space. It will verify itself for any reader who will employ it as a key to the 'Republic.'

But if this is Plato's meaning, why has it so often been missed? Partly because of the veil of poetical mysticism—the image of the sun, the allegory of the cave—which his enthusiasm and his sense of the inadequacy of language for the expression of our highest conceptions induced him to cast over it, but chiefly because of his insistence, in connection with the "Idea of Good," on mathematical conceptions and on a pure dialectic that should be independent of sensuous images, and should soar above hypothesis to an ultimate first principle. These utterances have been interpreted ontologically, and numerous attempts have been made to relate them to the metaphysics of the 'Parmenides' and 'Sophist'; and undoubtedly here as elsewhere Plato personifies and hypostasizes his ideas. But the dominant thought, as he plainly tells us, is a comparatively simple ethical one. The first principle beyond hypothesis is not the "Absolute" or the "Unconditioned" of modern speculation; it is simply the regulative conception of the highest attainable social "good," which, whenever we can run our reasonings back to it, is an end of controversy in all ethical and political discussion. He insists on mathematics merely or chiefly as an awakener and propædeutic training of the powers of reasoning in abstractions. For Plato believed that no man is competent to deal with the elusive and complicated abstractions of ethical and social science who has not previously disciplined his faculties by study of the simpler conceptions of the less abstract sciences. How many of our improvised reformers and professors of social science would this hard condition rule out!

The deficiencies of the commentary on the philosophic side would perhaps have been remedied had Prof. Jowett lived to complete the series of essays which he contemplated. Yet we may be permitted to doubt whether he would have given us anything essentially different from the delightful but inconclusive introductions to his translations. The philosophic temper, the philosophic breadth of survey, were his in large measure; but he seems to have been constitutionally averse to the philosophic precision of thought. By a natural confusion of ideas, he appears to have held that, because metaphysics admit of no demonstrably certain conclusions, therefore there is no such thing as precision of thought and expression concerning the relations of philosophic doctrines to each other and to their constituent elements. For example, in 505 D, he tells us that Plato's statement that, while men will sometimes acquiesce in the semblance of justice and virtue, they desire the reality of "good," is in some degree like the argument of Anselm and Descartes that the highest perfection involves existence. The author of such a comparison obviously regards the history of philosophy merely as a field for the exercise of epigrammatic ingenuity. He has no intellectual interest in precision of statement for its own sake. And the pity of it is that these fantastic *rapprochements* prevent him from seeing, or at least from clearly stating, what Plato did mean.

But it is idle to dwell longer on the inevitable limitations of a work that brings us so much that is helpful. We will only express in conclusion the hope that Prof. Campbell will find leisure to prepare a smaller edition for the use of college students, to whom the cost of these three volumes will be practically prohibitory. The work could easily be reduced to the compass of Monro's little two-volume 'Iliad' by excision of nearly everything that relates to text-criticism, condensation of the essay on Plato's use of language, and compression of the larger notes.

THE VARIORUM MIDSUMMER NIGHT'S DREAM.

A Midsommer Nights Dreame. [Variorum Shakespeare, Vol. X.] Edited by Horace Howard Furness. Philadelphia: Lippincott. 1895.

WITH this publication, Dr. Furness completes the tenth volume of his New Variorum edition of Shakspere. The first volume appeared in 1874, and was received with acclamations, which each of its successors has called forth anew and in louder tones. Our readers are so well acquainted with the scope of the work and with the taste and learning of the editor, that any utterance on our part, beyond a mere announcement of the new volume and a gratulatory comment on the steady progress of the great enterprise, may seem superfluous. But we cannot rest content with so bare a mention. The very number *ten* tempts to a retrospect, and the richness of the volume forbids a mere passing notice.

In his sixth volume ("Othello") Dr. Furness abandoned his previous practice of constructing a critical text in modern spelling, and reproduced, as a basis for study, the text of the First Folio, printing it letter for letter with a high degree of accuracy. His reasons for this change of plan were eloquently set forth in the Preface.

> "Who am I," he exclaimed, "that I should thrust myself in between the student and the text, as though in me resided the power to restore Shakespeare's own words? Even if a remedy be proposed which is by all acknowledged to be efficacious, it is not enough for the student that he should know the remedy; he must see the ailment. Let the ailment, therefore, appear in all its severity in the text, and let the remedies be exhibited in the notes."

This strong statement of opinion was, however, introduced by a hint that the change of plan was only experimental. Fortunately, the editor was satisfied with the success of his experiment, and has continued to reprint the Folio text in the plays that have since been issued. The advantages of the change are manifest, and it is hard to see any objection to it. The student has under his eye, in a marvellously condensed and legible arrangement, a collation of some forty texts, and he can choose for himself. The reading preferred by the editor is indicated in a note.

One result of this change of plan is interesting. Using the Folio in this way as a kind of standard, Dr. Furness has naturally come to have more and more respect for its readings. His respect in the present volume sometimes reaches the degree of an excessive reverence. Thus, in act i., scene 1, v. 149, he prefers "Or else it stood upon the choice of merit," to the Quarto reading "choice of friends," though the latter makes excellent sense and the former can with difficulty be harmonized with the context. To most editors the fact that the First Folio was printed from the Second Quarto has seemed an additional reason for preferring the Quarto reading in this passage. Dr. Furness argues differently. A stage copy of the Second Quarto having in all probability been sent to the printer by the editors of the Folio, it follows, he holds, "that the substitution of the word 'merit' for 'friends' . . . must have been made with authority." This seems to us a complete *non sequitur*. As Dr. Furness himself shows in his careful discussion of the three old texts (Preface, pp. xiv-xvii), the compositor of the Folio did some curious things in setting up this play. Besides, what is meant by "with authority"—a vague term, on the exacter definition of which the whole question hinges? When the variations between the Quartos and the Folio are in the aggregate so inconsiderable as in "A Midsummer Night's Dream," it is unsafe to make much of changes which are not corrections of obvious errors. Another instance of Dr. Furness's excessive regard for the Folio is his deciding for "His folly, Helena, is none of mine" in i., 1, 214. The mere fact that the Folio here follows the manifestly faulty reading of the Second Quarto when the First Quarto affords a better, is an argument against ascribing to the stage copy of the Second Quarto probably sent to the printer by Heminge and Condell any special superiority, in matters of detail, to uncorrected copies of the same impression.

For Heminge and Condell themselves Dr. Furness has abounding charity. His apology for them is pleasant to read; but "is not the truth the truth?" Be as grateful as we may for what they did for us, we cannot acquit them of disingenuousness almost amounting to falsehood in their account of the sources and the correctness of their edition. And it is the trustworthiness of Heminge and Condell, not their service to letters, that is of moment in textual questions.

Besides the ingenious apology for Heminge and Condell, which concludes a good discussion of the old editions, Dr. Furness's Preface contains interesting matter relating to the source of the plot and the duration of the action. The lost play "Huon of Bordeaux"—the illiterate Henslow's *hewen of burdokes*—is accepted as probably the immediate source of Shakspere's *Oberon*, and no importance is attached to Greene's "History of James IV.," in which Prof. A. W. (*misprinted* "W. A.") Ward finds Shakspere's hint for his fairy machinery. A strange error, which will no doubt be corrected in the next impression, is the ascription of "Otnit" in the 'Heldenbuch' to Wolfram von Eschenbach. The little excursus on the duration of the action is extremely clever and charming, whether meant in all seriousness or not.

The main value of a Variorum edition is, of course, in its notes, and the chief praise of the unselfish scholar who subjects himself to the toil of making such an edition is to have picked out from the mass of annotation such notes as are most significant, whether for their pertinency or because they throw light on the history of learning. To this task a mere accumulator, however laborious, and a mere compiler, however skilful in selection, are alike inadequate. What is needed is a rare combination of learning, enthusiasm, humor, industry, and

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good taste. That Dr. Furness possesses these qualities and such other incidental gifts as are required of the Variorum editor was demonstrated by his first volume. With succeeding volumes the editing has grown steadily better, until now, in the tenth, we have the proportion between what is retained and what is omitted adjusted with much nicety. In his earlier volumes Dr. Furness, naturally less sure of his own judgment, sometimes, out of deference to an ideal of completeness, printed matter which he would now doubtless venture to omit. His ability to condense and otherwise to edit and arrange the work of his predecessors has constantly grown. The present volume, more than any of the others, gives one the impression of an easy management of an enormous collection of material. There is much nonsense in the notes, no doubt; but they would not correctly figure the course of Shaksperian editing if they were all rational. Occasionally one wishes we might have less of Warburton and his conjectures, but when it is remembered what a multitude of ineptitudes Dr. Furness has spared us, the rebellious wish subsides.

In his earliest volumes Dr. Furness was rather chary of giving his own opinion. He registered the utterances of others conscientiously and sifted them with skill, but he shrank from putting himself forward as a judge or arbitrator. As play after play has come out, however, "Ed." has appeared more and more frequently in the notes, and, in the volume before us, it is quite the rule to have a brief judgment from the editor at the end of a series of conflicting comments. This is as it should be. Not to speak of the mere convenience of a summing-up—though that is a consideration, too—the student wishes to know Dr. Furness's own views on controverted points. The original matter that the later volumes of the New Variorum contain is most of it well worthy of study. We find ourselves frequently in disagreement with Dr. Furness's interpretations, but we cannot help regarding them as among the most valuable parts of his work. They are marked not merely by an intimate knowledge of Shakspere, and by fine taste, but by a certain subtlety of poetic perception which few of his predecessors have possessed. The subtlety sometimes refines itself into super-subtlety, as in the attempt to explain the old reading in *Helena's* figure of the lodestone (ii. 1, 204).

In merely linguistic notes Dr. Furness is not quite so happy. He now and then lets the erroneous statements of others go unchallenged; and he occasionally ventures a philological suggestion of his own which will not pass muster. Thus the note on *as* (p. 163) betrays a temporary forgetfulness of the history of its meanings, and especially of its Elizabethan use. The suggestion (p. 215) that the accent of *certain* is misplaced, lacks exactness. The addition of *orange* to words which, like *auger* and *adder*, have lost an initial *n* by confusion with *n* of the indefinite article is ill advised. So of the remarks on *pert* (p. 7) and *jewel* (p. 10). In metrical doctrine the editor is a convert to Dr. Guest's theory of the "pause filling the place of an unaccented syllable"—a theory which, as usually stated, seems to ignore the essential difference between our metre and that of the Greeks. Whatever one may think of Guest's system, it can hardly be denied that Dr. Furness carries pause-substitution too far in his subtle discoursing on "Near this lack-love, this kill-courtesy" (p. 108). We are startled to observe (p. 98) that he scans "Quite over-canopied with luscious woodbine" as an Alexandrine—can our readers guess how?

The longest note in the volume concerns the vexed passage about the mermaid on the dolphin's back (ii. 1, 153–175). This note covers sixteen pages and a half—which will not surprise any one who remembers Halpin's 108-page essay on the same lines. As was to be expected, Dr. Furness rejects the wire-drawn allegory of Halpin; he is not even ready to accept Warburton's simpler explanation, but reverts to the opinion of Rowe. As a piece of editing, we regard this note as one of the best things in the ten volumes. Yet it is disheartening to think that the wheel has come full circle—that, on this particular point, the net result of Shaksperian scholarship from 1709 to 1895 has been exactly nothing. But there is one consolation: Dr. Furness's note should serve as Anticyra for mad allegorizers if they can be caught in time.

There are many other matters of detail on which we should like to comment, but space fails us. We will take a line, however, to wish Dr. Furness long life and "the wages of going on."

My Early Travels and Adventures in America and Asia. By Henry M. Stanley, D.C.L., etc. Charles Scribner's Sons. 2 vols., 12mo. With portraits. 1895.

BECAUSE they are part of Stanley's 'prentice work, these volumes by the great explorer will have a special value. They mark the progress of his powers of description, and the growth of his education as an observer of men and of nature. The second volume gives his earliest knowledge of the African continent, where he witnessed the opening of the Suez Canal in 1869, and made a voyage up the Nile to the First Cataract. Tours in Palestine, in the Caucasus, about the Caspian Sea, and in Persia followed, making eight or nine months of solid and pretty hard work in travel. Even in these early journeys we see the chief personal characteristics which marked his more mature work. His indefatigable industry, his nonchalance in new and strange situations, his faculty for getting on with men and making them serve his ends, his happy facility for falling on his feet in every sort of accident, his abounding self-confidence, his sturdy courage, all appear almost as strikingly as in his later adventures, and unmistakably show the stuff of which he is made.

For one so noted in his time, these volumes have a biographical interest which would fully justify their publication. They are a necessary part of the material for an adequate knowledge of Stanley himself and his career. And yet, besides this, they will be welcomed as contributions to the better knowledge of the world in some of its most interesting regions. The description of the opening of the Suez Canal not only is full of the local color which can never be quite the same as it was when the stream of European commerce first began to flow from Port Said to the Red Sea, but hits off the spirit of the time, the contrasts between French and English enterprise, the mercantile and political jealousies which were awakened, and which made it easy to see the Egyptian question looming up in the future. So, his observations on the progress of the Russian power in the great basin of the Caspian Sea, and his friendly hob-nobbing with the Governor of Baku, touch up the spirit of the Russian officials in a way that is all the more instructive because of his manifest predilections in their favor. Such aids in understanding a great period of national development can hardly be overestimated, and it would have been a material loss to history if these letters had been suffered to be forgotten.

Of quite a different, but, as we think, a still higher value, are the chapters of the first volume which contain the letters that Stanley wrote from the Kansas and Nebraska plains in 1867. It was his fortune to be sent as a special correspondent to report upon the Indian outbreak of that year, and to accompany the military expedition under Gen. Hancock, as well as the Peace Commission of which Gen. Sherman was the head. This was the time when the railways to the Pacific were building, and when all the Indian tribes of the Missouri and Arkansas valleys were waking up to the fact that their great hunting-grounds were being cut up into sections too small for the lasting existence of the great buffalo herds and of the timid antelope. It was therefore a crisis in the history of the American Indian. Such leading men as Satanta among the Kiowas and Red Cloud among the Sioux would gladly have played the part of Tecumseh and made a confederation of all the tribes east of the Rocky Mountains to resist the advance of the whites. But a vague conviction of the hopelessness of the struggle had penetrated the most remote of the aboriginal villages, and, although their inhabitants could be stirred to occasional outbreaks of war, it was a courage grounded on despair which they showed more than a determined and hopeful resistance to the great wave of civilized migration.

Stanley's chapter descriptive of the councils held by Hancock at the head of his overpowering column of soldiers, and of those held by the mixed commission of peace-makers, is a contribution of capital importance to our knowledge of the red men and their history. The official reports in the War Department and in the Indian Bureau give the authentic record of the negotiations and their results; but we have here the descriptive picture of the Indians and their leaders, the unvarnished details of their modes of living and acting, the vivid presentation of their villages and their councils. We see their chief orators and braves, and get definite ideas of the qualities which constituted leadership among these simple and impulsive peoples. The special personal traits of the men who had gained and deserved the names of great chiefs are given by an eye-witness who was second to none in keenness of vision and quick appreciation of what he saw.

Stanley went to the frontier in fullest sympathy with the prejudices of the white pioneer. The squalor and the poverty of the red men caught his attention at first, and seemed destructive of the romantic associations connected with them. He felt the popular sentiment of the white community which assumed the spread of civilization to be the law of nature and of God. He was disposed to sneer at the idea of these wretched savages standing in the way of American progress. He caught the contagion of horror and of wrath when rumor spread the stories of cabins burned, men scalped, and women carried into a captivity which was worse than death. Little by little, however, a change is visible in his spirit, and the faithful record of the daily letter marks its progress. The earnest assertions of the red orators that God made them to roam the plains and chase the great game, that they should pine and die when penned up in the limits of a white man's farm, no longer seem fustian, but sound to him like heartfelt truths. He begins to feel that these men have clear in-

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tellect, of a rude sort, and that they really see annihilation for them and theirs impending. He learns that their idea of home and country is as strong and as passionate as ours, though based on different impulses. He evidently feels the force of their appeal for a compromise upon one iron road across the continent, so that scope enough for the migratory pasturing of the buffalo may still be left. The wanton destruction of the vast herds which left millions of carcases to rot in the sun, in order that white men could have "sport" with their repeating rifles, or grow rich on the bales of buffalo robes, did not appear so much a matter of indifference when Spotted Tail, Swift Bear, or Big Mouth showed in vivid language how vitally it affected the Indian's life.

The whole Indian question comes out in startling clearness as we follow Stanley in his daily education in the subject through that long summer school upon the North Platte. He is much less dogmatic in October than he was in April. He is by no means so sure that he can solve the problem. The fruit of knowledge, in his case, as in that of other men before and after, is saddening rather than exhilarating in its effect. Whoever knew of the actual condition of the frontier in 1867, will bear witness to the absolute accuracy of Stanley's picture of it. The writer of this notice visited the "end of the road" when Gen. Casement and his force of trained men were pushing the Union Pacific Railroad up Lodge Pole Creek at the rate of six miles a day, and Julesburg was the canvas and shanty town where gamblers and bawds were the "residents" and lived by fleecing the frontiersmen who revelled in the rare chance of "seeing life." The Peace Commission was beginning its work, and the only news of interest was the story of some fresh Indian outrage. There is no feature of that strange episode which Stanley did not clearly see and fairly describe. The great reputation which he has since gained will make his narrative of that year's experience a leading authority as to the facts and an essential part of the history of the relations of the white and red men upon the continent.

That history cannot be pleasant reading to honest men. It is a long series of hollow treaties made only to be broken by the stronger party. It would have been better to boldly avow the rights of conquest, and to deal in a large way with the fate of the conquered, frankly dictating rules for their life, and enforcing them with full responsibility for the result. The resistless tide of migration would not be stayed by any bargain of the Government with the Indians; and when the Indians in exasperation broke out into hostility to the settlers, the warfare took on the character of a savage conflict, and its atrocities naturally excited the nation to destructive reprisals. Such veteran fighters of Indians as Generals Harney and Crook have unqualifiedly declared to the writer that they never knew of an Indian war in which the whites were not the aggressors and the first breakers of solemn treaties.

No one will argue that civilization must cease its progress, but every thoughtful person will feel what a deep reproach it is to our age that the irresistible power of a great nation could find no way of dealing with feeble nomadic tribes but by spasmodic and alternate resort to robbery and extermination, to fraud and to force, to cajolery and to war. Stanley has put a chapter of this continental history into permanent form which his reputation will save from oblivion, and will force all future historians of American progress to read with care, though with feelings the reverse of exultation.

The German Universities: their Character and Historical Development. By Friedrich Paulsen. Authorized translation by Edward A. Perry, with an introduction by Nicholas Murray Butler. Macmillan. 1895. Pp. xxxi, 254.

PAULSEN has earned for himself the title of an authority in matters of education. Every product of his pen, therefore, will be sure to reach a body of careful and sympathetic readers. The present volume forms, in the original text, the introduction to the work of the German Government in connection with the educational exhibit at Chicago in 1893. In its present shape it is by far the most readable treatise known to us, not merely upon the universities of Germany, but upon the general problems of higher education. For, in treating of the origin and growth of the German universities, one cannot help confronting such problems; and when the writer is a man of Paulsen's antecedents, he will of necessity infuse into his work the spirit of philosophic investigation.

The present treatise is free from the aggressiveness noticeable in some of the author's other writings. Being an official, at least a semi-official, publication, its tone is sober, and its plan is that of a comprehensive statement of facts and phenomena with the needed exposition of causal relations. As a result we are able to understand, better than ever before, how and why the universities of Germany arose, how they grew into their present system, what their training means to the nation at large. It does not enter into our purpose to recapitulate the author's positions. They are best learned from the book itself, which is admirably arranged, whether for continuous reading or for occasional consultation. We shall advert to one or two general topics only.

The author's mind is evidently not free from apprehensions for the future of the university system. We do not suggest that the temper of his book is in the least pessimistic; on the contrary, it is rather hopeful. Nevertheless, dangers exist, and the author is not blind to them. There is the spread of the money-making spirit, utilitarianism scornful of everything ideal; there is the all-pervading military spirit, the bureaucratic spirit, ready to subordinate learning to the so-called practical needs of the state; last, but not least, there is the ultramontane spirit, Protestant or Catholic, eager to subordinate learning to orthodoxy. Then there is the evil, inseparable from the good, of the *Lehrfreiheit* and *Lernfreiheit*; not to speak of the gulf between university life and the laboring classes. Paulsen is far from ignoring these tendencies and manifestations; but, surveying the university system throughout its entire past, his confidence in the deep-rooted attachment of the nation to learning as learning is unshaken.

It would be interesting to make, with the aid of Paulsen's book, some comparison between the German universities and our own. But it would scarcely be possible; some of our older and larger institutions give graduate instruction, even of the highest order, but as yet there is no system of higher liberal education. Yet the beginning has been made, and the progress is now both sure and rapid. Whoever looks back only twenty years, to the opening of the Johns Hopkins, may well shrink from setting limits to the progress of the coming twenty years. In wealth of endowment, in fulness of material equipment, above all in the zeal for research, we have abundant reason to be hopeful, even sanguine. But, whatever form the American university of the next century may evolve, it will assuredly not be identical with the German. On this point we commend to the reader Professor Butler's introduction, for its clearness and incisiveness. To our thinking, the form of our graduate instruction will be neither the American recitation nor the German lecture, but a *seminarium sui generis*, a free colloquium between instructor and student, a frank discussion of ways and means rather than a decision upon positive results. The relation between instructor and student will be more personal and intimate than it has ever yet been in Germany. Regular attendance at exercises will be a matter of course. But this personal intercourse will not, we believe, operate in the least as a drawback to independence and originality of research.

Of the translation we need only say that it reads smoothly and is an adequate rendering of the original. The index should have been fuller.

The Condition of Woman in the United States: A Traveller's Notes. By Mme. Blanc (Th. Bentzon). Translated by Abby Langdon Alger. Boston: Roberts Brothers. 1895.

THIS volume proves that still another has been added to the file of wandering journalists whose appropriate legend is "I came, saw, and wrote." The attitude of mind in which it has been composed is by no means hard to come at. The writer has simply to determine beforehand that it is an astonishing country he is about to visit, and then to be ready at every turn, after his arrival, with his *mirabile dictu* and his exclamation-points. At the same time, all that has previously been written about the peculiar customs and institutions of the country in question is left out of account, and the astonished journalist behaves as the first observer to set foot on its shores. Thus it can be made a matter of agitated surprise to find women engaged in acts of mercy and charity adapted to the needs of time and place; or to discover in society all sorts and degrees of local and class variation in habit and manner; a primrose need never, in short, be regarded as a simple primrose and nothing else besides. "It would be impossible," writes Mme. Blanc, in contortions of wonder at the President of a woman's club, "for me to describe the quiet assurance or the polite authority of the three little blows struck on the table with a mallet to request silence."

It is not often that a dread of wide generalizations hampers the literary itinerant who has once set out to find the startling. In the search for sweeping assertions, nice distinctions are pretty sure to be overlooked. A slap-dash observer of persons and things can scarcely be expected to trouble himself about prudently guarded opinions, or tentative estimates of complex and shifting circumstances. So long as a broad generality comes patly to hand, it makes no particular difference what its source may be; the perfunctory remark of a hostess, of a stranger presented at a heterogeneous assembly, of an overinterrogated official showing a hurrying visitor around an institution—each and all may serve as the basis of one more unqualified assertion. Hence the fearlessness of exaggeration that makes it entirely in tone for Mme. Blanc to find at a woman's college "every means, without a single exception, for developing moral as well as physical growth,"

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and, at the same time, a woman officer of the college who has a "perfect knowledge of the French language, French literature, and of everything French."

M. Mario Bertaux, who writes an introductory biographical sketch of the author, goes even a point beyond her: "In the United States woman is everything"; "she represents the intellectual and artistic element, is at the head of all moral and charitable work." One of her lighter missions discovered by the author is to "skim the reviews, the books, and the news for the benefit of the men." To the men, in fact, modesty would seem to be about the only merit left. Mme. Blanc is, apparently, not altogether unaware of this, for the one apology she finds it necessary to make for the quotation of a person by name is to a gentleman—the United States Commissioner of Education.

That personalities and the names of individuals, public and private alike, bristle all over Mme. Blanc's pages, it is needless to remark. Neither fulsomeness nor absurdity will, however, be found a drawback to the enjoyment of the large class of woman readers who look upon personal publicity as the final attainment of the rights and privileges of the sex. This desire for notoriety has been fostered by the methods of newspapers and periodicals until it has spread to the dimensions of an epidemic. A Frenchwoman has presumably been quick to note this, and, however distasteful her use of her perception may be to the few, it will undoubtedly succeed to a nicety with the many. Among those who are unfortunate enough to admire it, good judgment and the appreciation of relative values can only be still further shaken from their foundations by writing of this description.

Chinese Central Asia. By Henry Lansdell. In two volumes. Scribners.

The Rev. Dr. Lansdell is already known to the public as a traveller and a writer. He has distributed religious literature in various parts of the world, has journeyed many miles, and been in countries remote, difficult of access, and even dangerous; and these exploits he narrates with a certain pardonable satisfaction. He can also claim to be an explorer, as portions of his route have been over roads previously untraversed by Europeans. His last trip was during the years 1888 to 1890, and he here gives us a readable account of the most important part of it, namely, his wanderings in the territories which he calls Chinese Central Asia. He terms it "a successful failure" because, though content with what he accomplished, he did not succeed in the far more difficult achievement of getting to Lassa or even into Tibet proper. The incidents related may not always have been of the first importance, nor the opinions expressed of great weight, but we can forgive a certain amount of gentle prattle to an author who has done so much and whose intentions are so good. It is not every one who could or would go on such an expedition. The book is full of information at first and second hand, for Dr. Lansdell, who was well versed in the literature about the region he visited, cites valuable remarks from other travellers as well as some interesting history. His Appendix B contains a useful bibliography of his subject.

BOOKS OF THE WEEK.

Bickford-Smith, R. A. H. Publii Syri Sententiae. London: University Press; New York: Macmillan. $1.40.
Bierce, Ambrose. Tales of Soldiers and Civilians. Lovell, Coryell & Co. 50 cents.
Black, J. S. The Christian Consciousness. Boston: Lee & Shepard. $1.25.
Cobbleigh, Tom. Gentleman Upcott's Daughter. Cassell. 25 cents.
Crackanthorpe, Hubert. Sentimental Studies, and A Set of Village Tales. Putnams. $1.
Davis, Warina A. J. The Veiled Doctor. Harpers. $1.25.
Dean, Mrs. Andrew. A Splendid Cousin. Cassell. 25 cents.
Deighton, K. Shakspere's King Henry the Eighth. Macmillan. 40 cents.
Dixon, Ella Hepworth. The Story of a Modern Woman. Cassell. 50 cents.
Dowden, Prof. Edward. New Studies in Literature. Boston: Houghton, Mifflin & Co. $3.
Forsyth, Jean. The Making of Mary. Cassell. 50 cents.
Freeman, Edward A. Geschichte Siciliens. Deutsche Aufgabe. Erster Band. Leipzig. B. G. Teubner.
Giles, P. A Short Manual of Comparative Philology for Classical Students. Macmillan. $3.
Glenn, Capt. E. F. Hand-book of International Law. St. Paul: West Publishing Co.
Guerber, H. A. Contes et Légendes. 1ère Partie. American Book Co. 60 cents.
Guerber, H. A. Myths of Northern Lands. American Book Co.
Guernsey, R. S. New York City and Vicinity during the War of 1812. 2 vols. C. L. Woodward. $10.
Hardy, Thomas. A Pair of Blue Eyes. Harpers. $1.50.
Hardy, Thomas. Desperate Remedies. Rand, McNally & Co.
Harris, W. C. The Fishes of North America. Part VII. Harris Publishing Co
Hertwig, Prof. Oscar. The Cell: Outlines of General Anatomy and Physiology. London: Sonnenschein; New York: Macmillan. $3.
Hichens, R. S. An Imaginative Man. Appletons. $1.25.
Hodgkin, T. Italy and her Invaders 535–553. Vol. IV. The Imperial Restoration. Oxford: Clarendon Press; New York: Macmillan.
Holmes, Mrs Mary J. Dr. Hathern's Daughters. G. W. Dillingham. $1.50.
Hume, Fergus. The Island of Fantasy. United States Book Co. 50 cents.
Kelley-Hawkins, Emma D. Four Girls at Cottage City. Providence: Continental Printing Co.
Löher, F. von. Das Canarierbuch: Geschichte und Gesittung der Germanen auf den kanarischen Inseln. Munich: Jos. Eichbichler; New York: B. Westermann & Co.
Lomax, A. E. Sir Henry Layard. Whittaker. 50 cents.
Lucas, Rev. G. J. Agnosticism and Religion. Baltimore: John Murphy & Co.
Macdougal, D. T. Experimental Plant Physiology. Henry Holt & Co. $1.
Macmahon, Ella. A Modern Man. Macmillan. 75 cents.
Macnie, John. Elements of Geometry, Plane and Solid. American Book Co. $1.25.
Maartens, Maarten. My Lady Nobody. Harpers. $1.75.
Martel, Comtesse de. Chiffon's Marriage. Lovell, Coryell & Co. 50 cents. Also, Frederick A. Stokes Co.
Marryat, Florence. At Heart a Rake. Cassell. $1.
Menshutkin, Prof. N. Analytical Chemistry. Macmillan. $4.
Parker, Gilbert. When Valmond Came to Pontiac. Chicago: Stone & Kimball.
Paull, Mrs. George A. Little Lady Valentine. Whittaker. 50 cents.
Pendered, Mary L. A Pastoral Played Out. Cassell, 50 cents.
Remington, Frederic. Pony Tracks. Harpers. $3.
Ross, A. A Black Adonis. G. W. Dillingham. 50 cents.
Stanton, S. W. American Steam Vessels. Smith & Stanton. $5.
Stedman, E. C., and Woodberry, Prof. G. E. The Works of Edgar Allan Poe. Vol. V. Tales of Adventure and Exploration. Chicago: Stone & Kimball.
Stephen, L. The Life of Sir James Fitzjames Stephen, Bart. Putnams. $4.50.
Stevens, H. F. Facsimiles of Manuscripts in European Archives relating to America, 1773–83. Vol. XXIII. London: B. F. Stevens.
Stevens, Prof. G. B. Doctrine and Life. Silver, Burdett & Co. $1.25.
Stoffel, C. Studies in English, Written and Spoken, for the Use of Continental Students. London: Luzac & Co.
Van Dyke, T. S. Game Birds at Home. Fords, Howard & Hulbert. $1.50.
Watts, H. E. Miguel de Cervantes: His Life and Works. New ed., revised and enlarged. London: Adam & Charles Black; New York: Macmillan. $2.50.
Webster's Academic Dictionary. American Book Co. $1.50.
Westall, William. Sons of Belial. Cassell. $1.
Williams, G. F. Bullet and Shell: A Soldier's Romance. Fords, Howard & Hulbert. $1.50.
Winter, Noel. Pan-Gnosticism: A Suggestion in Philosophy. Transatlantic Publishing Co.

Paulsen's Introduction to Philosophy.

Translated, with the author's sanction, by Frank Thilly, Professor in the University of Missouri. *First American from the Third German Edition.* With a Preface by William James, Professor in Harvard. xxiv+437 pp. 8vo, $3.50; postage 22c.

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